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THIS IS WORTH READING

PROTOCOLS

of the meetings of the

LEARNED ELDERS OF ZION

(The puppets of that whistle in a whirlwind, Satan.)

Translated from the original Nilus Documents — Condensed, prepared and distributed in the interests and welfare of Christians and humanity in general throughout the world.

SPECIAL REQUEST

Kind reader, will you please help to broadcast this message of warning throughout the entire world? You can do so by passing this along to a friend; better yet by having more printed and distributed, or by translating it into other languages and disseminating it into every corner of the earth.

INTRODUCTION

The Protocols consist of 24 documents, first published in Russia (1905) by Sergyei Nilus. In 1906, copies were placed in the British Museum. Jewish authorities (*naturally*) deny the authenticity of these documents.

In an interview (Feb. 17, 1921), given publicity in the New York World, Mr. Henry Ford, expressing himself in regard to the Protocols, said:

"THEY FIT IN WITH WHAT IS GOING ON.....THEY HAVE FITTED THE WORLD SITUATION UP TO THIS TIME. THEY FIT IT NOW."

The Nilus documents (in Russian) were translated into English by a Russian correspondent for the Morning Post. He is quoted (Britons Pub. Soc., whose copy was used for this re-print) as saying that during the work of the translation, the diabolical spirit of the matter which he was obliged to turn into English made him positively ill. The work probably cost him his life.

Protocol means minutes of procedure. In this case, it is alleged to mean the minutes of proceedings of the Learned Elders of Zion (Lucifer's pawns), in the form of addresses delivered to an innermost circle of the Rulers of Zion.

The truth of The Protocols is proved as you would prove the text in an arithmetic; or as you would prove the existence of electricity by pushing the electric button. The Protocols are proved in the manners, habits, customs and behavior of the Jews, themselves, and by the results which have followed Jewish participation in civil, social, industrial, financial and political problems. THE JEWS HAVE INDEED LIVED UP TO THE PROTOCOLS!

Perhaps, The Protocols alone can be depended upon to reveal to the deluded Socialists their illusion, and how they were outwitted by an intricate, intriguing plot, too complex for the average mind to interpret. The same applies to Modern Christianity. Comparing Jewish propaganda, practices and intrigue with the spirit and letter of The Protocols, reveals a clandestine Anti-Christ attack upon Christianity. Sovietism in Russia became the great protagonist of Protocolist's intentions.

Judaism became Socialism by inventing, organizing and controlling the movement. At first, the Socialists were promised an end to exploitation, and were deluded into believing that Socialism was to bring about the end of rent, interest and profits, and also to bring about a democratic society.

The Protocols and the Russian sample of Sovietism reveal that Judaism means to rule over a world-slavery of all other races, by a mythical, "King of the Jews," carrying out a fabricated demagoguery that the Jews are a "chosen people" of God. Judaism means to dictate a State which owns, operates and controls all production and distribution—in short—everything. Government is

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to b[redacted]absolute autocracy; the paternalistic State is [redacted]ecome the p[redacted]nteer; the people are to become robots, and th[redacted]entiles (goyim-cattle) are to come into complete bondage. (*This is the Serpent's scheme of world control in opposition to the plan of the Lord God Almighty, whose only son, Jesus Christ, will eventually crush all the forces of Satan—whose tin soldiers, the Elders of Zion are—and rule the world supreme.*)

Interest and profiteering are not to be done away with, but will become the most important function of the State and the private owners of money and credits. The world is to be bonded for an oppressive amount, the interest on which will tax labor to the unendurable limit. The world panic was plotted and planned and manufactured for the purpose of creating this bondage, in the form of bonds to exceed the world's wealth, and an interest burden far greater than the producers can bear. This is the perfected capitalism!

ALL FOR THE PURPOSE OF SUPPORTING AN INNER CLIQUE OF GREEDY JEWS IN EXTRAVAGANT LUXURY. HOW WELL THEY MUST HAVE SERVED THEIR MASTER, THAT CLOWN WHO WOULD BE KING, THE DEVIL. (*Did you ever hear of anything so incredibly ridiculous? I certainly could not even imagine that any race of HUMANS could be so unbelievably dense.*)

After accumulating the wealth of the world, the next thing which the money-mongers had to decide was what to do with this accumulated wealth of the world. How to make it secure, and make it bring interest forever? The answer is Socialism, Bolshevism, Sovietism. The magic formula is government ownership, management and control of everything by a paternalistic Autocracy. Russia is the first outstanding and wretched example. Which will be next?

In perfect accord with The Protocols, the Jews are borrowing and bonding the unsuspecting Russian people into an inhuman robot-peonage which is to be a comparative hell alongside the former peasantry under the Czar. Russia is not only borrowing at home but abroad. The Soviet State is guaranteeing the interest to be paid to the private owners of money, but of course the principal will never be paid. The precedent of moratoriums is already established. Bonds now coming due are paid with more bonds. Then we have the spectacle of Hunger-Bonds, all going out and nothing coming in. The rascally Jews will not permit a resumption of proper production and distribution. They want the burden of bonds to be made so great that there can never be any hope of repayment. Then, will the INTEREST, made permanent forever, be adequate to satisfy the Jews' idea of the PERFECT CAPITALISTIC EXPLOITATION BY USURY.

Financial interests have plotted devilishly to bankrupt the world and to bring it into receivership, which means world-peonage, because a bonded world is slave to the bond holders. Less, perhaps, than a hundred colossal estates will own the world's bonds. This means that less than a hundred colossal estates, owned by a few, fat, greasy Jews, will be the world's masters. (Har, har, har! Yo, ho, ho! Haw, haw, haw! This is certainly the world's very best joke!)

Some authorities estimate that the whole indebtedness of the U. S. A., taxable against production, amounts to over 300 billions of dollars. Salaries and wages of the whole country amounts to around 35 billions. At 7 per cent, the interest on 300 billions equals 21 billions yearly. IT IS THEREFORE APPARENT THAT WE ARE ALREADY IN BONDAGE BEYOND OUR CAPACITY TO PAY EVEN THE INTEREST.

In miserable Russia, the Jews are less than 5 per cent of the population, yet they hold over 90 per cent of the official positions. Russians and Jews are very much different, yet Russia is governed by a mere handful of unprincipled Jews. The 95 per cent of Russians have only a 10 per cent say-so about their own government, and even the 10 per cent in office are but lickspittle (fronts) to the domineering Jews. To the reasoning mind, such a condition of affairs seems impossible, yet the condition exists in fact. A careful study of The Protocols alone will clear up the mystery.

(WE ARE ALL OF US MORE OR LESS DUMB TO BE DECEIVED, BUT THE ELDERS OF ZION ARE DUMBER FOR BEING SUCH WILLING TOOLS, WHILE THE DEVIL IS DUMBEST OF ALL!)

(Note: Goyim means Gentiles or cattle.)

PROTOCOL 1.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the goyim (i.e., non-Jews.)

It must be noted that men with bad instincts are more in number than the good, and therefore, the best results in governing them are attained by violence and terrorisation, and not by academic discussion. Rare indeed are the men, who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare. Men are but beasts of prey.

Political freedom is an idea, but not a fact.

In our day, the power which has replaced that of the rulers is the power of GOLD. Time was when FAITH ruled. The idea of FREEDOM is impossible of realisation because no one knows how to use it with moderation.

When a State exhausts itself in its own convulsions through internal discords or external foes it becomes irretrievably lost and is soon in our power. The despotism of CAPITAL, which is entirely in in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of. If not, it goes to the bottom.

The political has nothing in common with the moral. The ruler, who is governed by the moral, is not a skilled politician, and is therefore unstable on his throne. He, who wishes to rule, must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the goyim, but we must in no wise be guided by them. OUR RIGHT LIES IN FORCE AND MIGHT.

Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it. Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. (*High-faluting hooey, indeed.*) Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

Before us is a plan in which is laid down the line from which we cannot deviate without running the risk of seeing the LABOR OF MANY CENTURIES BROUGHT TO NAUGHT.

It must be understood that the might of a mob is a blind, senseless and unreasoning force, ever at the mercy of a suggestion from any side. The blind cannot lead the blind, and upstarts from the people cannot lead without bringing the whole nation to ruin. ONLY ONE TRAINED FROM CHILDHOOD FOR INDEPENDENT RULE CAN HAVE UNDERSTANDING OF THE WORDS THAT CAN BE MADE UP OF THE POLITICAL ALPHABET.

Without absolute despotism there can be no existence for civilization. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom, it quickly turns to anarchy, which in itself is the highest degree of savagery.

The goyim are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which they have been inducted by our special agents—by tutors, lackeys and governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the goyim.

Our countersign is FORCE and MAKEBELIEVE. Only force conquers in political affairs. Violence must be the principal, and cunning and deceit the rule for governments. We must not stop at bribery, deceit and treachery in the attainment of our end. In politics one must know how to seize the property of others without hesitation to secure submission and sovereignty. Wholesale sentences of death and merciless terrorism must be practised to produce blind submission.

Far back in ancient times, we were the first to cry the words, Liberty, Equality and Fraternity, just to fool the stupid goyim-cattle; but, we mean that there shall be none of those empty words.

Our master card has been and is and shall be the destruction of all privileges, on the ruins of which we shall set up our absolute autocracy of Gold.

APPENDIX.

1—A Protocol of 1489

The Revue des Etudes Juives, financed by James de Rothschild, published in 1880, shows how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plan for centuries. On January 13th., 1489, Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sanhedrin at Constantinople for advice. This was his reply: (condensed)

"The advice of the Grand Satraps and Rabbis is:

"Become Christians, but keep the law of Moses in your hearts.

Make your sons merchants that they may despoil the Christians.

Make your sons and daughters doctors and apothecaries that they may take away Christian lives.

Make your sons canons and clerics that they may destroy their churches.

Make your sons advocates and lawyers that you may put Christians under the yoke and dominate the world.

DO NOT SWERVE FROM THIS ORDER.

Signed V. S. S. V. F. F., Prince of the Jews, 21st. Caslue, (Nov.) 1489."

2—A Protocol of 1860.

The Manifesto.

Motto, All Jews for one, and one for all.

The net which Israel is throwing over the globe is widening and spreading daily.

The day is not distant when all the riches and treasures of the earth will become property of the Children of Israel.

3—A Protocol of 1869.

(Jewry is enslaving all Christian people. There IS a Jew world plot, and it now stands completely unmasked.)

This Protocol consists of 19 paragraphs which agree clearly with what has been written above, and prove conclusively that they came from the same source: To avoid repetition, needlessly, I shall quote only the last paragraph:

"At the wished for hour, fixed in advance, we shall let loose the Revolution, which by ruining all classes of Christianity, will definitely enslave the Christians to us. Thus will be accomplished the promise of God made to his People."

4—A Protocol of 1919.

This is a document in Hebrew, dated December, 1919, found in the pocket of a dead Jew soldier. The first part agrees very closely with the preceding Protocols, so I shall quote only some of the latter paragraphs:

"Bronstein (Trotsky), Apfelbaum (Zinovieff), Rosenfeld (Kamaneff), Steinberg—all are true sons of Israel. Our power in Russia is unlimited.

Sons of Israel! The hour for our long cherished victory over Russia is near; close up your ranks! Make known our people's national policy! Fight for eternal ideals! Keep holy the old laws which history has bequeathed to us. May our intellect, our genius, protect and lead us!" *(The color-scheme of this folder.)*

"Signed, The Central Committee of the Petersburg Branch of the Israelite International League."

Any race or anybody with a grain of sense or gleam of understanding should be able to realize that eventually all servants of the super-densest Satan will go with him to Perdition and Death! Still those vile vipers—The Elders of Zion—blindly persist in an absolutely futile endeavor to perpetrate their filthy schemes: and crawl in and out of the foul belly of their Serpent-hatcher—in that most ridiculously hopeless of all ambitions—to defeat the Lord God Almighty!

YOU ARE WITH US!

In conclusion: we again urge you to give this warning message the widest possible publicity. Pass it along to a friend and, if you have money or facilities or can translate it into another language, print and distribute more of them, This seems to be the most, if not the only effective weapon at present, to combat the Merciless Octopus—hatched by the Dragon of Evil—whose slimy tentacles are reaching into every nook and corner of the world to choke out Christianity, annihilate liberty and freedom, and to forge shackles on, and reduce to Abject Slavery, all people not his own spawn. "Onward Christian Soldiers!"

"The Pen Is Mightier Than the Sword!"

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PROTOCOL 2.

We must see to that wars be brought on economic grounds, putting the nations at the mercy of our international agentur, when our international rights of Gold will wipe out all national rights.

Our employees chosen from the goyim-cattle must be of a type that submit to blind and servile obedience to our specialists and advisers, who have been trained from childhood to rule the affairs of the world. These are not empty words. Think of the successes we arranged for Darwinism, Marxism, Nietzsche-ism, etc. To us, Jews, it is plain what a destructively disintegrating force these directives have had upon the minds of the goyim-cattle.

The great force of today is the Press. It is in our hands; and through it, we have gained the Gold, gathered out of oceans of blood and tears. WE HAVE HAD TO SACRIFICE A FEW OF OUR PEOPLE, BUT ONE OF US, IN THE SIGHT OF GOD, IS WORTH A THOUSAND GOYIM-CATTLE. (*Such an abominable vomiting!*)

PROTOCOL 3.

Our goal is only a few steps off. Soon all the States of Europe will be locked in the coils of the Snake, the symbol of our people. We have breathed terror into the palaces, and made gulfs between the Sovereign and the masses of the people. We have stirred up every form of trouble, we have fomented all manner of disturbances, we have armed all parties, we have made gladiatorial arenas of all States. A little more, and disorder and bankruptcy will be universal. Soon, all institutions will be overthrown and everything will fly skyward under the blows of the maddened mob.

All people are chained down to heavy toil by abject poverty. We fling them a few pitiful crumbs from our groaning table in return for our right of dictating. We shall crush them into the most miserable of slavery and serfdom. We have annihilated aristocracy, so that all people have fallen into the grips of merciless money-grinders, who have laid a pitiless and cruel yoke upon their necks.

We entice people into the ranks of our fighting forces, Socialists, Communists, Anarchists. The aristocrats, for their own good, were interested in seeing the workers well fed, healthy and strong. We are interested in just the opposite—THE KILLING OUT OF THE GOYIM-CATTLE. OUR POWER LIES IN THE CHRONIC SHORTNESS OF FOOD AND THE PHYSICAL WEAKNESS OF THE WORKER!

By want and envy and hatred we shall move the masses to wipe out with their own hands all those who hinder us. WHEN THE HOUR STRIKES FOR OUR SOVEREIGN LORD OF ALL THE WORLD TO BE CROWNED THESE SAME HANDS SHALL SWEEP AWAY EVERYTHING THAT HINDERS. (*The Abomination of Desolation, the Antichrist, the Mystery of Iniquity.*)

The goyim-cattle have lost the habit of thinking unless prompted by our specialists of destruction.

We shall create an economic crisis, which will stop dealings in all exchanges and bring industry to a standstill. We shall throw upon the streets whole mobs of workers, simultaneously, all over the world, who will rush to loot property and delight to shed blood.

OURS, THEY WILL NOT TOUCH, BECAUSE THE MOMENT OF ATTACK WILL BE KNOWN TO US, AND WE SHALL TAKE MEASURES TO PROTECT OUR OWN.

The Great French Revolution was the work of our hands. Ever since, we have been misleading the people, and will do so, until they shall have to turn to the KING-DESPOT OF THE BLOOD OF ZION WHOM WE ARE PREPARING FOR THE WORLD.

PROTOCOL 4.

Gentile masonry secretly serves as a blind for us, and to the goyim-cattle its purpose is a mystery.

It is indispensable for us TO UNDERMINE ALL FAITH, TO TEAR OUT EVERY PRINCIPLE OF GODHEAD AND TO PUT IN ITS PLACE ARITHMETICAL CALCULATIONS AND MATERIAL NEEDS.

We must give the goyim-cattle no time to think. They must be taught to be swallowed up in the pursuit of Gold, WHICH WE CONTROL.

ho[illegible] the nations fling themselves upon it, we shall co[illegible]orward in the guise of its defenders as if to save excessive bloodshed. By this diversion, we shall penetrate to its very bowels, and be sure we shall never come out again until we have gnawed through the entire strength of the place.

THE KING OF THE JEWS WILL BE THE REAL POPE OF THE UNIVERSE, THE PATRIARCH OF THE INTERNATIONAL CHURCH.

PROTOCOL 18.

We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defense, and thereby we shall bring the promise of authority to destruction.

Overt defense argues weakness in the organization.

CRIMINALS WILL BE ARRESTED ON SUSPICION, AND WE SHALL BE LITERALLY AND CRUELLY MERCILESS.

PROTOCOL 19.

WE HAVE DONE OUR BEST AND I HOPE WE HAVE SUCCEEDED. THROUGH THE PRESS AND IN SPEECHES WE HAVE ADVERTISED OUR MARTYRDOM. THIS HAS BROUGHT THOUSANDS OF GOYIM INTO OUR RANKS OF LIVESTOCK CATTLE. *(Don't break your arm patting yourself on the back, sheeny!)*

PROTOCOL 20.

You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have taken gold from circulation as much as possible.

(This Protocol treats about the financial program, and we shall let your imagination run riot as to what it will be like.)

PROTOCOL 21.

We have taken advantage of the goyim-cattle governments to get our moneys twice, thrice and more times over by lending money that were not at all needed.

WHEN WE ARE ON THE THRONE EVERY FINANCIAL THING NOT IN OUR ACCORD WILL BE SWEPT AWAY, ALL MONEY MARKETS WILL BE DESTROYED AND REPLACED BY GRANDIOSE GOVERNMENT CREDIT INSTITUTIONS WHICH WILL BE IN A POSITION TO FLING UPON THE MARKET BILLIONS OF INDUSTRIAL PAPER. YOU MAY WELL IMAGINE WHAT AN IMMENSE POWER THAT WILL GIVE TO US. *(You'll be the berries, then, Morgan, et. al.. eh?)*

PROTOCOL 22.

In our hands is the greatest power of our day—gold: in two days we can procure from our storehouses any quantity we may please. SURELY THERE IS NO NEED TO SEEK FURTHER PROOF THAT OUR RULE IS PREDESTINED BY GOD? *(What do you suppose Jesus Christ will think about that?)*

PROTOCOL 23.

We shall improve morals, prevent unemployment and prohibit drunkeness.

A king has no place for an angelic spirit; he needs only force and power; for he will be obliged to kill off existing societies.

THE CHOSEN ONE, THE KING OF THE JEWS, HAS BEEN SENT BY GOD. (You mean Satan.) THEREFORE GIVE THANKS TO GOD AND BOW THE KNEE BEFORE HIM WHO BEARS ON HIS FRONT THE SEAL OF THE PREDESTINATION OF MAN TO WHICH GOD HIMSELF HAS LED HIS STAR THAT NONE OTHER THAN HIM MIGHT FREE US FROM ALL EVILS. *(What an execrable spewing!)*

PROTOCOL 24.

Hail the root of King David!

Only the king and the three sponsors will know what is coming.

(The king will be the whole show and the cat's meow rolled into one.)

(He must have a big brain reservoir, bigger stomach, and a still bigger tool of the trade.)

("Shoot him" and "knock his block off" are to be his bywords.)

The King of the Jews must not be at the mercy of his passions. *(He must stay with his own blondes.)*

OUR SUPREME LORD MUST BE OF AN EXEMPLARY IRREPROACHABILITY. *(The padded cell.)*

(What a kettle of fish!)

PROTOCOL 11.

The goyim-cattle are like a flock of sheep, and we are the wolves. SECRET MASONRY IS NOT KNOWN TO AND ITS AIMS ARE NOT AS MUCH AS SUSPECTED BY THE GOYIM-CATTLE, ATTRACTED BY US INTO THE SHOW ARMY OF MASONIC LODGES IN ORDER TO THROW DUST IN THE EYES OF THEIR FELLOWS.

PROTOCOL 12.

We shall of course absolutely control the Press, so that not a single announcement will ever reach the public without our control. Attacks upon us will be organs established by us for our own underhanded purposes, No longer will the masses be misled by the fantasies about the blessings of liberty and progress. In this way, we shall have a sure triumph over our opponents, for without the Press, they are helpless.

Even, nowadays, already, take for example the French Press.

IN THE TRANSITIONAL PERIOD TO FULL POWER WE MUST NOT ADMIT ANY REVELATIONS BY THE PRESS OF ANY FORM OF PUBLIC DISHONESTY; THE NEW REGIME SHOULD BE THOUGHT TO HAVE SO PERFECTLY CONTENTED EVERYBODY THAT EVEN CRIMINALITY HAS DISAPPEARED. (*But, you just wait and see what we kikes will do. By Moses!*)

PROTOCOL 13.

The need for their daily straw and sawdust will keep the goyim-cattle from mooing or perhaps bellowing in protest.

We shall distract the brainless heads of the goyim-cattle with vain conceptions, fantastic theories, rotten amusements, games, pastimes, filthy passions, etc,, so that they will be unable to use what little intellect our God has given them.

The senseless goyim-cattle will NEVER SUSPECT THAT THEY HAVE BEEN STAGE MANAGED BY US ACCORDING TO A POLITICAL SCHEME WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES. (*What a hiatus from the rag and iron days?*)

PROTOCOL 14.

We must sweep away all religions but our own, the religion of Moses, given to us, the Chosen People.

The undermining of State structures, instigated by us, will soon so weary the goyim-cattle, that they will prefer to suffer anything under us rather than to run the risk of enduring all the miseries they have gone through.

NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURSELVES WHO WILL NEVER DARE TO BETRAY ITS SECRETS.

PROTOCOL 15.

We shall slay without mercy all of our opponents; we shall kill all members of all secret societies, and even all the goyim-cattle-masons, who have served us blindly in our nefarious schemes and plots, will be shot or exiled.

Resolutions of our government will be final, without appeal.

We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves; they all die when required as from a normal kind of illness.

THE CROWN OF WORLD SOVEREIGNTY WILL SOON BE SET UPON THE SACRED HEAD OF THE KING OF ISRAEL. (*Such an evil-smelling puking!*)

PROTOCOL 16.

The officials and professors of universities will be governed by detailed secret programmes, and the schools will not send forth any more milksops with ideas of Liberty, Equality and Progress.

WE SHALL ABOLISH EVERY KIND OF FREEDOM OF INSTRUCTION; WE SHALL OBLITERATE THE LAST SCINTILLA OF INDEPENDENT THOUGHT, AND TURN ALL OF THE GOYIM-CATTLE INTO UNTHINKING SUBMISSIVE BRUTES AND DO ALL THE THINKING FOR THEM.

PROTOCOL 17.

We have long past taken care to discredit the priesthood and to ruin their mission on earth; so that now only years divide us from the moment of the complete wrecking of that Christian religion.

When the time comes finally to destroy the Papal Court, the finger of an invisible hand will point the nations toward this court, When,

PROTOCOL 5.

Our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim-cattle who oppose by word or deed. (*Wot a life! Wot a life!*)

During the past twenty centuries, we have contrived to set all goyim-cattle against one another, so that nations cannot come to a considerable private agreement without our secretly having a hand in it. THERE IS NO EVADING OUR POWER. (*Phooey!*) GOD HAS ENDOWED US WITH GENIUS THAT WE MAY BE EQUAL TO OUR TASK. (*Double Phooey!*)

We must debilitate the public mind and turn serious reflections into an empty show; and we must at all costs quell all personal initiative. WE SHALL SO WEAR DOWN THE GOYIM-CATTLE THAT THEY WILL BE COMPELLED TO TURN TO OUR SUPER-GOVERNMENT.

PROTOCOL 6.

We shall establish huge monopolies, upon which the richest goyim-cattle must depend, so that all will go to the bottom and ruin when comes the political smash-up. Gentlemen (?) what a magnificent and significant combination that is!

We must, at all costs, deprive the goyim-cattle of their lands; we must lower wages and raise the price of all necessities of life. We must promote drunkeness, idleness and anarchy. WE MUST TAKE ANY AND ALL MEASURES TO EXTERMINATE FROM THE FACE OF THE EARTH ALL OF THE EDUCATED GOYIM-CATTLE.

PROTOCOL 7.

In our government, besides ourselves, there must be only the mass of enslaved proletariat, a few millionaires devoted entirely to us, police and soldiers. To do this, we must create ferments, discords and hostilities, our intrigues must tangle up all threads, and we must use all deceit, treachery and falseness possible. OUR GREATEST WEAPON, WHICH IS ALREADY IN OUR HANDS, IS THE PRESS.

PROTOCOL 8.

Goyim-cattle sign papers without reading them. Only we, the Jews, are qualified to rule the world. (Oh, yeah?) WE SHALL SURROUND OUR GOVERNMENT WITH ECONOMISTS, BANKERS, INDUSTRIALISTS, CAPITALISTS—AND THE MAIN THING—MILLIONAIRES—FOR EVERYTHING WILL BE SETTLED BY GOLD. (*Say, you dumb guys, don't you remember how Moses smashed up the golden calf?*)

PROTOCOL 9.

Our weapons are limitless ambitions, burning greed, merciless vengeance, hatreds and malice.

We have fooled, bemused and corrupted the youth of the goyim-cattle by rearing them in false principles and theories.

IT IS FROM US THAT THE ALL-ENGULFING TERROR PROCEEDS. YOU MAY SAY THAT THE GOYIM-CATTLE WILL RISE UPON US, ARMS IN HAND, IF THEY GUESS WHAT IS GOING ON BEFORE THE TIME COMES; BUT IN THE WEST WE HAVE A MANOUVER OF SUCH APPALLING TERROR THAT THE VERY STOUTEST HEARTS QUAIL—THE UNDERGROUNDS, METROPOLITANS, THOSE SUBTERRANEAN CORRIDORS WHICH, BEFORE THE TIME COMES, WILL BE DRIVEN UNDER ALL THE CAPITALS TO BLOW THEM SKYHIGH INTO THE AIR. (*Oh me, oh my! Better watch out for the stratosphere record, Chicago!*)

PROTOCOL 10.

We shall establish one king over all the earth who will annihilate all causes of discord—such as frontiers, nationalities, religion, State debts, etc., and get PEACE and QUIET which cannot be secured in any other way. (*Bull-cow!*)

TO ATTAIN OUR ENDS WE MUST FOMENT TROUBLE IN ALL COUNTRIES, UTTERLY EXHAUST ALL HUMANITY WITH DISSENSIONS, HATREDS, STRUGGLES, ENVIES, TORTURE, STARVATION AND THE INOCULATION OF DISEASES, SO THAT THE GOYIM-CATTLE WILL BE FORCED TO TAKE REFUGE IN OUR COMPLETE SOVEREIGNTY IN GOLD AND ALL ELSE.

Federal Bureau of Investigation
United States Department of Justice

New York, New York

Mr. Tolson	
Mr. E. A. Tamm	
Mr. Clegg	
Mr. Glavin	
Mr. Ladd	
Mr. Nichols	
Mr. Tracy	
Mr. Rosen	
Mr. Carson	
Mr. Coffey	
Mr. Egan	
Mr. Hollomon	
Mr. Quinn Tamm	
Mr. Nease	
Miss Gandy	
Files	

RNP:MFB
65-8356

November 4, 1941

~~PERSONAL AND CONFIDENTIAL~~

Director
Federal Bureau of Investigation
Washington, D. C.

DECLASSIFIED BY SP3 BTJ/Baw
ON 3/24/97
357391

Re: CONFIDENTIAL INFORMANT [redacted]

b7D

Dear Sir:

For information purposes only, I wish to advise that on October 27, 1941, Confidential Informant [redacted] furnished detailed information relative to the ELDERS OF ZION, which information has been placed in memorandum form, and is being retained in the files of this office.

Informant furnished information relative to the "PROTOCOL OF ZION," and in connection with this organization, he mentioned the names of King Edward of England, Sir William Sassoon; Robert Lansing; Sir William Wiseman; Kuhn and Loeb; Felix Frankfurter; Arthur Goldsmith; Ernest Cuneo; Jerome Frank; Ben Cohen; Henry Ford; Father Coughlin; and Sid Smith. The latter three individuals have copies of the above mentioned book says Informant.

Very truly yours,

P. E. FOXWORTH
Assistant Director

162
CH-20

RECORDED & INDEXED

62-40827-1
FEDERAL BUREAU OF INVESTIGATION
1 NOV 6 1941
U.S. DEPARTMENT OF JUSTICE

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED EXCEPT WHERE SHOWN OTHERWISE

RECORDED - 97

62-40884-1-32

February 8, 1949

Mr. Clarence B. Fausett
Route 3
Shepherd, Michigan

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/24/97 BY SP3 BTJ/Baw
357897

Dear Mr. Fausett:

I have received your letter dated February 1, 1949, and want you to know that I appreciate the thought which prompted you to write to me as you did.

You may be assured that I have carefully noted the contents of your communication and they are being made a matter of permanent record in the files of this Bureau. If you receive any additional information which you feel would be of interest to the FBI, you may find it more convenient to communicate directly with Mr. H. T. O'Connor, Special Agent in Charge of our Detroit Office located at 913 Federal Building, Detroit 26, Michigan.

Sincerely yours,

John Edgar Hoover
Director

JLS:mbw

cc SAC, Detroit

With copies of incoming communication. This is being submitted for your information. Bureau files contain no identifiable data on this correspondent.

Mr. Tolson
Mr. Clegg
Mr. Glavin
Mr. Ladd
Mr. Nichols
Mr. Rosen
Mr. Tracy
Mr. Egan
Mr. Gurnea
Mr. Harbo
Mr. Mohr
Mr. Pennington
Mr. Quinn Tamm
Miss Rosa
Miss Crease
Miss Sandy

COMMUNICATIONS SECTION
MAIL ROOM
FEB 9 1949 P.M.
FEDERAL BUREAU OF INVESTIGATION

RECEIVED FBI
FEB 7 1949
DEPARTMENT OF JUSTICE

FEB 7 12 28 PM

Shepherd, Mich.
2-1-49

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington D.C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3-24-78 BY SP3BTJ/Baw

Dear Sir:

Only yesterday my son who is attending college brought home a reprint of a discussion on "In Our Opinion" conducted by George Cushing over radio station W.J.R. at Detroit. The discussion was on Communism with Louis Francis Budenz, former managing editor of the "Daily Worker". The statements of Mr. Budenz contained in the pamphlet coincided so perfectly with the thoughts expressed in the book entitled "Protocols of the Elders of Zion" published by

62-40827-2
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INDEXED
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FEB 3 1949

ack. 2-8-49

(OVER)

Cycle Wright and sold by the Pyramid Boot Shop P.O. Box 25-44 Harrisburg Station, Houston Texas back in the years of 1934 & 1935. I wrote to them recently and they seem to be out of existence.

This book fell into my hands by way of a lecturer who was making the rounds of the "Farm Union" locals, warning us of what was on the way. Sometime in the latter part of 1944 I believe it was, when the labor unions were striking with the express purpose of holding up production of equipment needed by our boys to fight with, I decided it was my duty to turn this book in at our Pilie Post for what ever good it might be in exposing the Communist Party. I understand from our local post that the book was turned in to the "Intelligence Department at Lansing of the State Police.

It would seem to me very likely that someone in these years past would have placed a copy of this book (Protocols) in your hands in order that you and all other loyal U. S. government officials might determine in your own way the relationship between these Protocols and the activities of the Communist Party. If you have not read the book as yet, I feel it is of ~~the~~ highest importance that you do before this next meeting of Stalin and Truman takes place. I am not sure that I can get the book back until I try. However would you please advise me in regards to this matter. These are times when our country need a full knowledge of what the intentions are of those behind the 'Iron Curtin'. Armed with that

knowledge and the proper precautions taken. I do not believe that they stand much of a show in taking us over. As the Protocols state, at their opportune time to strike us down, they will have their men in all key positions ready to take over the reins of our government all in one day. I would like to be sure that you, Mr. Hoover, and all those with whom you have to work with in combating Communism, are fully aware of the deception that lies back of every one of their moves.

Thanking you very kindly and trusting that I may hear from you soon, I am

Very truly yours,

Clarence B. Jones

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FEB 3 12 24 PM '49
FBI
RECEIVED
FEB 3 5 44 PM '49
MR JONES

Shepherd, Mich.
R#3 2-1-49

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3/24/97 BY SP3 BTJ/Baw
357891

Dear Mr. Hoover:

Only yesterday my son who is attending college brought home a reprint of a discussion on "In Our Opinion" conducted by George Cushing over radio station WJR at Detroit, The discussion was on Communism with Louis Francis Budnez, former managing editor of the "Daily Worker." The statements of Mr. Budnez concerning the aims of the 'Communist Party' coincided so perfectly with the thought expressed in the book entitled "Protocols by Elders of Zion" published by Clyde Wright and sold by the Pyramid Book Shop, P.O. Box 2544 Fairview Station, Houston Texas back in the years of 1934 & 1935. I wrote to them recently and they seem to be out of existence.

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Thanking you very kindly and trusting that I may hear from you soon I am

Very truly yours,

/s/ Clarence D. Fausett

COPY

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 3-30-93 BY 60324 UC/STP/CAW

THE COMING RED DICTATORSHIP

ASIATIC MARXIST JEWS CONTROL ENTIRE WORLD AS LAST WORLD WAR COMMENCES---THOUSANDS OF PLOTTERS PLACED IN KEY POSITIONS BY INVISIBLE GOVERNMENT---PEWTER ELECTED---THOUSANDS MORE ON THEIR WAY

I. YOU WILL BE SHOT!

II. OR AT BEST CONFINED TO THE CONCENTRATION CAMPS they have built for you at Avon Park, Fla.; Allenwood, Pa.; Florence, Ariz.; Tule Lake Cal., and El Reno, Okla.

III. UNLESS YOU ACT AT ONCE to stop this plot which has been steadily progressing for many years, and especially the last 20 years, and now has its key men in the desired positions of power, ready to pull the strings which will submerge Gentile humanity forever.

IV. Every Senator and Congressman is constantly voting on questions concerning the world crisis, yet few have the guts to tell the people what is back of the entire world crisis and to advocate measures to counteract it.

V. Rather than endure the odium that would come their way, many members of Congress are willing to sell their own future generations into slavery. Spineless creatures engrossed with the egotism of the importance of their positions and thinking they are the all-wise mentors of the nation passing on its vital questions, whereas they are guilty of the greatest hypocrisy of all times in evading the one and all important issue which is the foundation of all other questions. They are presiding over the dissolution of the white race.

XV. The International Jewish Council met at Basle, Switzerland, in 1805 and drew up the "Protocols of the Learned Elders of Zion" as the formula for their plan to capture control of the world.

XVI. Jews claim the Protocols are forgeries. A forgery is an unauthorized copy of an original. The Jews never question the authenticity of the original Protocols which were written in Hebrew. The important fact is that the Jews are carrying the plot out to the letter.

XVII. The Russian revolution was financed by Jews, Jacob Schiff, Otto Kuhn & Paul Warburg, of Kuhn, Loeb & Company, New York bankers. They advanced 40 million dollars and trained 276 Jewish revolutionaries in New York City on the lower East Side who were shipped to Russia in 1917 to direct the overthrow of the government and set up the present Communist government of U. S. S. R. They passed through Germany (with whom we were then at war) by permission of Paul Warburg's brother, who was the Kaiser's Chief of Espionage, and permission of the German Chancellor, Von Bethmann-Hollweg (Jew). Trotsky and Lenin were the leaders. All attempted assassinations and assassinations of Czars were carried out by Jews.

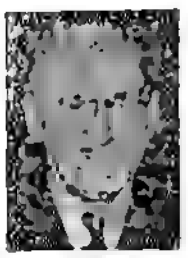
XVIII. BERNARD BARUCH gave $10,000 to WOODROW WILSON'S campaign, backed by WARBURG & Kuhn Loeb plan—see the Protocols).

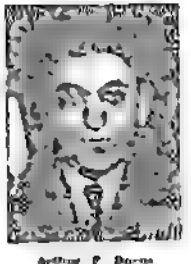
Protocol XX, 20. "Economic crises have been produced by us for the goyim (Gentile) by no other means than the withdrawal of money from circulation."

This was written in 1905 and referred to the panic of 1853 which was caused by simply and suddenly withdrawing a large amount of gold from the New York Stock Exchange and sending it to Montreal. "Mullins on Federal Reserve" documents the details of this operation from economic journals and from little-publicized Congressional investigations. The money panics of 1907 (which occurred in a year of general prosperity), 1921 and 1929 were caused in the same way, and the details are similarly documented.

XXII. THE HOUSE OF ROTHSCHILD, Jewish banking house, loaned money to both sides in World War I (in line with the Protocols plot). Without such loans there would have been no war as neither side could afford war. But the Jews wanted war in order to have Gentile destroy Gentile, and to bring on world chaos and to seize power in the interim due to the emergencies created.

XXIII. WILSON put the U. S. into the war to help out the Jewish banking interests which had elected him, and he put three Jews in complete charge of the





Bernard Baruch
Most Powerful Man In The World

Felix Frankfurter
Gave Jobs To Reds In U. S. Government

Henry Morgenthau
Gave Secret Plans To Build Up East Germany

David Lilienthal
Ist Chairman Atomic Energy Com.

Peter Goldmark
Federal Communications Director

Anna M. Rosenberg
Headed Defense Dept. With Communists

Geo. Thomas Patton
Commanding General U. S. Army

Arthur F. Burns
Economic Adviser Under Eisenhower

Harold Stassen
Traitor Who Tried To Give Away Half Of Europe Under Stalin

the loan. Jews in complete charge of the instruments of Russia, England, France, Israel, and the United States. The crisis is their own making, brought about by them in order to put us in a military straitjacket to them.

XXX. Why did Truman in 1946, in appointing a five-man civilian board Atomic Energy Commission, appoint four Jews as

ANNA knows the plan of the Protocols. She supervised the luring of more than a million whom she was in that job. It will take ten years to unscramble the Red network she set up if America does not pass out before.

XXXV. She was backed by BERNARD BARUCH for her position. She is a friend of EISENHOWER. BARUCH is the secret President of the United States. EISENHOWER is his mouthpiece. EISENHOWER, on BARUCH'S advice, opposes the BRICKER amendment so our Constitution can be set aside and world government set up, and the White Race destroyed.

XXXVI. Jew EINSTEIN caused the Atomic Energy traitor, KLAUS FUCHS, to be released from jail in Canada and brought to the U. S., where he acted as the world's leading atomic energy spy. EINSTEIN was a strong supporter of traitors JULIUS and ETHEL ROSENBERG. EINSTEIN in a letter to Jew WILLIAM FRAUENGLASS, New York teacher, advised all witnesses to refuse to answer questions before Congressional committees.

XXXVII. Jewish international bankers forces that backed EISENHOWER for President also backed STEVENSON. TRUMAN followed the Jewish instructions. The Jewish international bankers promoting Communism in accordance with the Jewish plan to control the world as outlined in their "Protocols of the Learned

VII. Needed is a simultaneous effort of a large group of Senators and Congressmen to expose this plot because there is protection in numbers. The public could thus be aroused, and once aroused, would give them its support, and smear of individuals could not take place when a goodly number act simultaneously.

VIII. Communism is a Jewish world mastery plot.

IX. It is the Jewish plot to enslave the Gentiles and to rule over them as kings over slaves.

X. The Jews consider this their destiny as "the chosen people".

LEHMAN, etc.

XIX. The public thinks the Federal Reserve banks are government owned, but they are privately owned, the geographic dispersal of twelve to represent decentralization just being window-dressing as they all are dependent on the Federal Reserve Bank of New York which is under control of the Wall Street Jewish international bankers.

XX. They collect the dividends resulting from the interest payments of the U. S. government on its bonds sold to the Federal Reserve Banks, financed by deposits of

10 billion dollars of allied money, giving his own companies the choicest contracts, on which he also could fix prices, and made himself a multi-millionaire by fleecing the people of the United States.

XXIV. BARUCH has spent his life carrying out the plot of the "Protocols of the Learned Elders of Zion" while representing himself to the public as "Elder Statesman" and "Advisor to Presidents". He pretends to be a patriot by advising American what it should do for protection against war crises which he and his gang has fostered on America in their plot. BARUCH spent $10,000 to bring the Com-

XXXI Why does EISENHOWER now appoint LEWIS L. STRAUSS, Jewish KUHN LOEB banker, as Chairman of the U. S. Atomic Energy Commission? Hearst newspapers acclaim STRAUSS because he urged TRUMAN to build the H bomb. Of course he did. He would know that Russia would then obtain the secrets and build it. Thus will being on the world crisis faster.

XXXII. Why did Eisenhower appoint Jewish Austrian-born Professor ARTHUR F. BURNS his Economic Adviser? (The Protocols say the Jews must occupy the positions of economic advisers).

XXXIII. Why did EISENHOWER appoint Jewess FREDA B. HENNOCK Fed-

gold — which is all in our hands — we shall create universal economic crises which will bring industry to a standstill.

Protocol IV. 4. To give the Gentiles no time to think, their minds must be diverted — thus all nations will take no note of their common foe.

XXXVII The U. S. is already captured. Its government is under the control of its eleven million Jews headed by the BARUCH, FRANKFURTER, LEHMAN, MORGENTHAU, WARBURG gang.

165 million American Gentiles

Max Lowenthal
Top Advisor for Truman

Lewis L. Strauss
Chairman Atomic Gen.

Gen. Lyman Lemnitzer
Blocked Arms Shipments

Phillip Perlman
Former Solicitor Gen.

Earl Warren
Supreme Court Chief

Harry White (Rovelsky)
Traitor and Spy

James P. Warburg
World Gov't Leader

Edward M. M. Warburg
Head of Kuhn, Loeb Co.

Louis Rothschild
Chairman Maritime Bd.

XI. To accomplish this they create wars, revolutions, and depressions in order to seize the power during the resulting chaos.

XII. For hundreds of years this has been the Jewish plan on the instructions of their Grand Sanhedrin of Constantinople in its Vengeance Protocol of 1492.

XIII. To do so, they have cornered the world's gold supply and have sold the world the fiction that gold is wealth, instead of the land and commodities being recognized as wealth. By their control of gold, they have enslaved all nations to them through loans. They hold the world in an economic straitjacket.

XIV. By their control of gold, they control the means of propaganda, smearing all newspapers and publications who do not bow-tow to their wishes, and also shutting off all foreign news they do not wish a nation's people to hear. Every regular newspaper in the land talks of the world crisis, but not one dares to inform the public of the Jew plot behind the crisis. They might lose advertising.

commercial banks throughout the country —YOUR MONEY. The U. S. government pays interest on its own credit and the Jewish international bankers collect it. In 1946 on a national debt of 246 billion, the interest was 14 1-2 million dollars a day. Today, 1953, the National debt is 276 billion dollars. Can you see where the money power lies? By their control of gold the Jewish international bankers got richer while Gentile America gets poorer and poorer. In the "Protocols" they say they will drain the entire product of material and labor off the land into their treasuries.

XXI. The Congress "abdicated" in 1913 when it passed the Federal Reserve Act. The Board of Governors of the Federal Reserve Banks met behind closed doors and has more power than the Congress of the United States. Said Board of Governors is not responsible to the public nor to Congress and has repeatedly shown that it is under the control of the international banker. By raising the rediscount rate (a deliberate act) in 1921 and 1929, they brought on the depressions. (The Jewish

muckt church burgers back from Spain where they burned religious leaders alive after covering them with kerosene. (Time Magazine, Jan. 2, 1933.)

XXV. World War II was forced on Germany by the Jewish international bankers who squeezed Germany financially for this purpose. Jew, SAMUEL UNTERMEYER, brought about the boycott of Germany in 1933 for this purpose.

XXVI. World War II was for the purpose of the Jews doing to Germany what they did to Russia in World War I, causing revolution and establishing Communism.

XXVII. World War III is being arranged by the Jews in order to bring the entire world into Communism, which is Jewish super capitalism, with the Jews controlling the government as they do now in the Soviet Union and all other Communist countries — Poland, Hungary, Czechoslovakia, Roumania (Estonia, Latvia and Lithuania have been digested by the Communist Jews)—with a few Gentile stooges to front for them. Two and a half million Jews in Russia occupy nearly all govern-

eral Communications Commissioner, and Jew SAMUEL B. GRONER his assistant? The Protocols say they must control all communications.

XXXIV. ANNA M. ROSENBERG, member of the Communist Party, according to sworn testimony by RALPH DE SOLA, hired 10,000 people for the Manhattan (Atomic Energy) project, (The New Yorker, September 15, 1945). This included the spies JULIUS and ETHEL ROSENBERG, GREENGLASS, SOBEL, GOLD, KLAUS FUCHS and others. SIDNEY FIELDS, writing in the New York Mirror November 15, 1950, describes the power ANNA had while in charge of the nation's manpower: "Tomorrow MRS. ANNA M. ROSENBERG assumes her duties as Assistant Secretary of Defense in charge of the nation's manpower. There are about 115 different U. S. government agencies concerned with manpower." Mr. FIELDS quotes Mrs. ROSENBERG: "Today we are in for a long pull . . . I would not dare estimate how long. Nobody would believe me. But it's going to last a good many years."

ruled by eleven million Jews. A nation within a nation. And in the world billions of Gentiles are ruled by 16 million world Jews.

XXXIX. DAVID SENTER, political writer for the Hearst papers on July 6, 1953, states that the men behind the guns in the EISENHOWER administration is SIDNEY JAMES WEINBERG, Wall Street investment banker of GOLDMAN, SACHS & COMPANY. It is clear that the Eisenhower cabinet was handpicked by WEINBERG'S man. General LUCIUS CLAY, whom WEINBERG made Chairman of Continental Can. Jews WEINBERG and BARUCH rule EISENHOWER, that is definite.

XL. While focusing our attention on the enemy from without, the enemy from within has captured the United States government. The power passed from the people to the state about twenty years ago. No longer are the three divisions of government, Legislative, Executive, Judicial of equal power as was intended by the founding fathers.

(c) To consume the money of the American Gentile population by the direct and indirect taxes necessary to pay the interest to the Jewish international bankers on the national debt and to pay national budgets brought about by the cost of the wars and the preparation for wars.

(d) To enforce non-segregation in order that intermarriage of white and colored races (which always results in colored offspring) will be brought about and thus cause the passing of the white race, which race the Jews consider their only obstacle to the fulfillment of their Protocols plot, as they feel their superior intelligence (as they call it) will enable them to easily rule over a world of colored races.

(e) To set aside our Constitution by means of treaty law with the United Nations and then set up world government of the United Nations which will be a Jewish world government.

(f) In any world government we will have 7 per cent of the vote, being 7 per cent of the world's population. They will outvote us and will ship millions of black and yellow people into the United States and with non-segregation laws, the white race will melt away, which is the Jew plan.

(g) Fair Employment Practices Commission, FEPC, the Genocide treaty, the Human Rights Covenant, and Universal Military Training are all Jewish Communist measures pushed by the Jewish controlled United Nations.

(h) F. E. P. C. is to force employers to hire Communists and colored people with no freedom of choice, in order to break down white control of industry, and also to bring about intermarriage of whites and colored by non-segregation in industry, to further the wiping out of the white race.

(i) The Genocide treaty could force you to be taken to Russia to be tried without protection of the U. S. Courts and U. S. rule over all the other races of the world.

This plot could not go on if the newspapers of the country would inform the people. Papers daily speak of the world crisis yet not one of the regular commercial dailies has the guts to come out with the truth of the Jew plot. They would lose some Jewish advertising dollars — so better to have wars and the dissolution of the United States and the passing of the white race than to lose those precious Jewish advertising dollars. The newspapers need to also arrange a simultaneous exposure of the plot.

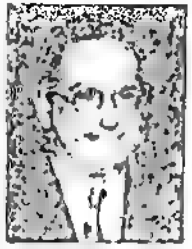
XLIX. Jews brought on World War II and its aftermath, had us fight it in order to remove the two barriers, Germany and Japan from Russian expansion in order to make the present World Crisis.

L. The Jews caused the stooge TRUMAN-ACHESON gang to build up Russia to present a threat to the United States which they could then use to put the United States in a military dictatorship straitjacket, which is fast on the way.

LI. The Jews caused F. D. ROOSEVELT to give Manchuria and Poland to the Communists and to divide Germany and Korea —one results. FRANKFORTER directing the State Department, gave China to the Communists and sent General MARSHALL, their stooge, to spend 13 months breaking down enemies of Communism in China.

LII. They caused the Korean war to follow by having the U. S. refuse to arm the South Koreans, although knowing Russia armed the North Koreans to the teeth, and by withdrawing our troops and announcing we would not defend Korea. Colonel ALFRED G. KATZIN is U. N. representative to Korea. Why worry about military secrets when Jews are in such key spots?

LIII. This caused the invasion they desired, then they threw our troops in there without consent of Congress, in violation

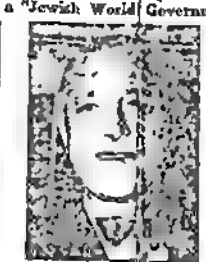


Isador Isaak Martin
Liaison Man Between White House & Congress

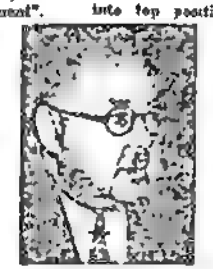
Alfred G. Katzin
United Nations-Korean Representative

William S. Paley
Board Chairman, C.B.S.
Former Truman Official

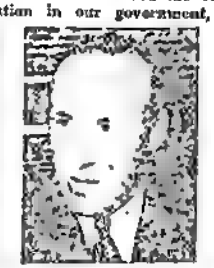
Rabbi Hillel Silver
Top Zionist In U. S.
Powerful In Washington



C. D. Jackson
Jacob-son[illegible]
Mill-ory Adv.

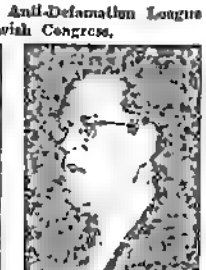


Dr. Lee [illegible]
Drafted U.N. Charter, Assisted By Alger Hiss



Nathan Feinsinger
Chairman of Truman's Wage Stabilization Bd.

Manly Fleischmann
Defense Prod. Administrator Under Truman



Leon Keyserling
Economic Adviser Under Truman

LIV. More letting down of the Immigration Laws is to come, to get in more Jews to take the place of the consumed American Gentiles.

LVIII. When the United States is worn down enough and the Russian H-bomb stockpile is built up enough so that Russia can win then the Jews will bring about World War III to exhaust the white race so that the remnants left will submit to world government in cooperation, which will be a "Jewish World Government".

LIX. They state they will then forbid the intermarriage of whites with whites. Whites will be allowed only to marry colored peoples in order to dissolve the white race.

LX. After the [illegible] "Human Rights Covenant" passed, which gives all member governments the right to impose martial law if they consider themselves threatened, they will have their Russian friends perpetrate an event which they will call a national threat, enabling the government to put the United States under martial law, and then you will actually have in being the Jewish dictatorship which is now already in the seat of power but has not yet pulled the strings.

LXI. EISENHOWER is completely subservient to the Jewish Plotters and is carrying forward their Protocols Plot steadily. That is why:

(a) He is against the Bricker Amendment because he wants the United Nations to be able to set aside our Constitution, which will bring the destruction of America, and the setting up of Jewish World Government under the United Nations.

(b) He prepared and secured passage of treaties making our soldier boys subject to foreign courts. Surely he cares naught about protecting our American boys.

(c) He refused to blockade Red China.

(d) He refused to cut off aid being given to our so-called allies, who were trading [illegible] with the enemy to finance socialistic governments in other countries while tearing down the United States.

(e) He is against bookburning but wants U. S. citizens taxed to supply Red slanted books to foreign libraries.

(f) He is for Universal Military Training, and has appointed a committee to study it, which committee he has handpicked of those in favor of it, and appointed JULIUS ADLER, a Jew, as Chairman.

LXII. Eisenhower has moved the Jews into top position in our government, in readiness for the day when they will "snap the trap."

(a) He has appointed Jew LEWIS L. STRAUSS as Chairman of the Atomic Energy Commission. STRAUSS is a member of KUHN, LOEB CO., investment bankers.

(b) He has appointed Jew ARTHUR F. BURNS his Economic Adviser.

(c) He has appointed Jew MEYER ROBERT GUGGENHEIM, Ambassador to Portugal.

(d) He has appointed Jew LOUIS ROTHSCHILD Chairman of the Maritime Board.

(e) He has appointed Jewess FREDA HENNOCK, Federal Communications Commissioner.

(f) He had appointed Jew SAMUEL B. GRONER, Assistant Federal Communications Commissioner.

(g) He has appointed Jew MAX RAIH his White House Assistant.

(h) He has appointed Jew I. JACK MARTIN Boston man between White House and Congress.

(i) He has appointed Jew CLARENCE D. DILLON (LAPOWSKI) Ambassador to France.

LXIII. The Gentiles have been willing to share America with the Jews, but the Jews are not willing to share America with the Gentiles. The Jews want it all, and to make the Gentiles their slaves.

LXIV. The Jews cry Anti-Semitism when ever accused, but the correct name for anti-America by simultaneous action.

2. Outlaw Communism.

3. Make treason during peace time a crime punishable by death.

4. Outlaw the Anti-Defamation League and the American Jewish Congress.

TO STATE LEGISLATORS IN THE 48 STATES:

1. Form groups of fellow Legislators willing to save America by taking simultaneous action.

2. Outlaw the Anti-Defamation League and American Jewish Congress.

3. They have trained "Military Government Units" and in a trial run in nine cities moved in and imposed Martial Law in the name of the United Nations. This was a dress rehearsal for what is to come.

4. Eisenhower's reorganization of the defense system is the BARUCH Plan, which puts the final authority in one man, the Chairman of the Joint Chiefs of Staff.

5. The State National Guard units everywhere have purposely been prevented from getting ammunition and equipment by the Federal Government. This is to prevent them from resisting the "take-over" when it comes.

TO EVERYONE:

The most effective moves anyone can make to help preserve freedom in our debased country is to read the Protocols carefully so you will know the plan, then, help make the Protocols available to others.

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XLI. Only the form of a Republic is maintained, deceiving the people into believing they have a Republic. They have same on local level only, not on a national level.

XLII. The Executive is all powerful. Congress is powerless. By patronage and by strategy the Executive gets his way. He can buy legislation. Congressmen admit they have no check on the astronomical budget figures they vote for, and once voted, the Executive can spend it at will with no check up. The Executive appoints the Supreme Court Judges and so controls that also.

XLIII. The invisible Jewish government has been in control of the U. S. since F. D. R. took office, and also controls WINSTON CHURCHILL, England, France, the Soviet Union, Israel, Hungary, and Czechoslovakia, Poland, and Roumania.

XLIV. The land in Israel is owned by the PALESTINE POTASH COMP. and the PALESTINE ECONOMIC CORP. represented in the United States by the National Jewish Fund. Arabs had occupied part of this land for 1,300 years and part 1,700 years. The Jews came in from other parts of the world and murdered the Arabs and pushed nearly a million into the desert where $50,000 still exist.

XLV. WINSTON CHURCHILL sent his war time [illegible]

XLVI. ANTHONY EDEN recuperated [illegible] an illness at the Rhode Island home of the daughter of Jew, OTTO KAHN, one of those who financed the Russian revolution. Mrs. OTTO KAHN was feted by Bolshevist Russia like an empress.

XLVII. THE JEW PLAN

(a) To cause wars to consume the American Gentile manpower which should be the need of this nation.

(b) To replace the consumed American Constitution, and trial by jury. It makes a n crime to say anything reflecting upon any race, or group, and this law the Jews want so they can proceed unhampered in their plot, and it will be criminal to accuse them.

(j) Universal Military Training is for the purpose of getting the young men of America under control of the Jews for 4 year periods and with the military whiphand over them, they will be forced to study and accept Communist propaganda. Those who accept will be given the advancement and allowed to study for the positions of doctors, dentists, lawyers, etc., but those who rebel against it will be chosen for floor scrubbers etc.

(k) The Human Rights Covenant, drawn up by ELEANOR ROOSEVELT, DEAN ACHESON, and two Russians, gives the government of any member nation of the United Nations the right, if it thinks itself threatened, to curb the freedom of the press, and impose martial law, and to take over all industry and all labor.

This is the means they intend to use to spring the trap on the United States and take over the government with their dictatorship. They are also pushing to do the same thing by urging passage of standby mobilization legislation, for which BARUCH appeared before Congressional committees and for which he has made public speeches, advocating that the President be given complete authority to mobilize everyone from 17 to 70, in event of attack or threat of attack by Russia, a threat he and his gang will bring about at the desired time, because they control the government of the Soviet Union, as well as of England, France, Israel, and the United States.

THE PASSING OF THE WHITE RACE

XLVIII. Jews keep themselves segregated and do not intermarry but they want the Gentiles to intermarry with colored races of Public Law No. 264 [illegible] t caused adoption of the policy whereby [illegible] were not allowed to win the war.

> Proctol II-I says "It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains; war will thus be brought to the economic ground . . . Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves."

LIV. EISENHOWER advocated the LEHMAN-inspired legislation to admit 214,000 additional immigrants (mostly Jews, you will see) to replace the Gentile Americans destroyed in the Korean war. Eighteen gullible Republican Senators sponsored this legislation which they would have voted against the previous year had TRUMAN introduced it, but now they consider they have a "Republican" President. Since the end of World War II, ACHESON let in five times as many immigrants as the law allows and 77 per cent of them were Jews. [illegible] by white all this [illegible] little child and with Red China.

(c) He refused to enable CHIANG KAI-SHEK to invade the mainland.

(f) He refused to win the Korean war.

(g) He gave the Communists everything they asked in the truce negotiations, including giving up the strategic island of Cho and two others.

(h) He is against tax reduction, although he had promised it.

(i) He has refused to clean out the Reds in government positions.

(j) He is against McCARTHY and never talks against the enemy from within but only against the enemy from without. (In line with the Protocols wherein they say they will divert the attention of the people while they do their work of the plot.) To give the Gentiles no time to think, their minds must be diverted . . . thus all nations will take no note of their common foe-4."

(k) He is for the United Nations (which is to be the Jewish World Government.

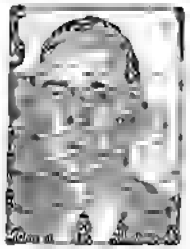
(l) He appointed the pro-communist Harvard President CONANT as High Commissioner of Germany.

(m) He appointed the BARUCH-WEINBERG chosen BOHLEN as Ambassador to [illegible]

Dorothy Schiff
Owner of Red N. Y. Post

John Atvey
Political Boss of Chicago

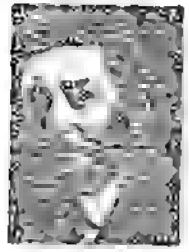
Senator Herbert Lehman
Leader In Marxist Plot



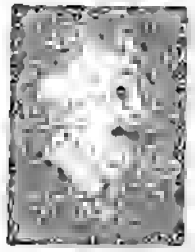
Dr. R. Oppenheimer
Charge of Atomic Plant

Dean Rusk
Assistant to Eisenhower

Sidney Hillman
The Man Behind F.D.R.



[illegible]
Chief, Civil Service



Albert Einstein
20 Communist Citations

[illegible]

LV. HENRY MORGENTHAU JR., Secretary of the Treasury, with HARRY DEXTER WHITE (WEISS), Under Secretary and Communist (who committed suicide when exposed) and HAROLD GLASSER —all Jews in charge of our Treasury—gave to the Communists money plates complete with three plane-loads of secret ink and four plane-loads of secret paper for printing our money in East Germany to pay two years' salary to Communist soldiers. Jewish refugees brought millions of this money to the U. S. to set up in business.

LVI. More Koreas are to come in the future, to consume more Gentile American manpower which should be the seed of this [illegible] not supposed to know.

Russia, he being a ROOSEVELT-TRUMAN favorite interpreter and advisor, who still contends the Yalta and Teheran decisions were right.

(n) He appointed the ROOSEVELT-TRUMAN favorite General WALTER BEDELL SMITH as Undersecretary of State, who is one of the five men who knew the Japs were on the way to attack us at Pearl Harbor and did not alert our forces there.

(o) He sponsored the legislation to admit 214,000 additional aliens in the next three years and secured its passage.

(p) He is against the WALTER-McCARRAN Immigration Law.

(q) He is for raising the debt limit of [illegible]

Jewish is "Jew-conscious." If a group is guilty of a crime against others, then they should be decried as a group, just as you would decry the Capone gang or the Mafia for the same reason.

Members of Congress, Awaken now or you will be shot! This is your last chance. When the Jews pull the dictatorship, they will shoot you or put you in concentration camps. You have presided at the passing of the United States and the passing of the white race. You let it happen. Now get together in one mighty effort to stop it. This is reality. You have only one chance left and that is to arrange a simultaneous outcry by a group of your fellow members of Congress to indict this conspiracy by the use of which the Capone gang and the Mafia are infants. The Jewish Anti-Defamation League, it's B'nai B'rith, the American Jewish Congress, are subversive conspiracies carrying out the Jew plan. They are a "Gestapo" in every community. The Jewish communities everywhere fully cooperate — none disavow it. They have been taught it for hundreds of years. The Protocols of Zion are being fulfilled. Act now or your posterity will be slaves for-[illegible]

this in his Convention Speech in 1784, and you have carried it out and brought it to the point at which the trap is about to snap. Get together at once and undo it or be prepared to take the consequences and you and your posterity will be wiped out or go into slavery forever. There is no time for delay.

In case you think we are prejudiced, history for more than 1,000 years indicates that wherever these people have settled that it was necessary to evict them eventually—Babylon, Spain, France, England, and as recent as 1939, Germany. And it will happen in America.

What YOU Can Do

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PROTOCOLS

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of the Learned Elders of

ZION

THE MOST DIABOLICAL PLOT IN WORLD HISTORY. PROOF THAT COMMUNISM IS A JEWISH WORLD PLOT TO ENSLAVE THE GENTILES BY CREATING WARS AND REVOLUTIONS, AND TO SEIZE POWER DURING THE RESULTING CHAOS AND TO RULE WITH THEIR CLAIMED SUPERIOR INTELLIGENCE AS THE CHOSEN PEOPLE.

FULFILLMENT STEADILY PROGRESSES WHILE THE GENTILES, AS PREDICTED BY THE PROTOCOLS, SIT SUPINELY BY FROM ONE EVENT TO ANOTHER, UNAWARE OF THE OVERALL PLAN WHICH IS FAST ENCIRCLING THEM.

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Translated from the Russian of Prof. Nilus by

VICTOR E. MARSDEN

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PROTOCOLS

of the Meetings of the

LEARNED ELDERS OF ZION

Translated from the Russian of NILUS by

VICTOR E. MARSDEN

(Formerly Russian Correspondent to "The Morning Post," London, England)

Published by

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Union, New Jersey

PREFACE

Victor E. Marsden

The author of this translation of the famous Protocols was himself a victim of the Revolution. He had lived for many years in Russia and was married to a Russian lady. Among his other activities in Russia he had been for a number of years Russian Correspondent of the *Morning Post*, a position which he occupied when the Revolution broke out, and his vivid descriptions of events in Russia will still be in the recollection of many of the readers of that Journal. Naturally he was singled out for the anger of the Soviet. On the day that Captain Cromie was murdered by Jews Victor Marsden was arrested and thrown into the Peter-Paul Prison, expecting every day to have his name called out for execution. This, however, he escaped, and eventually he was allowed to return to England very much of a wreck in bodily health. However, he recovered under treatment and the devoted care of his wife and friends. One of the first things he undertook as soon as he was able was this translation of the Protocols. Mr. Marsden was eminently well qualified for the work. His intimate acquaintance with Russia, Russian life and the Russian language on the one hand, and his mastery of a terse literary English style on the other, placed him in a position of advantage which few others could claim. The consequence is that we have in his version an eminently readable work, and though the subject-matter is somewhat formless, Mr. Marsden's literary touch reveals the thread running through the twenty-four Protocols.

It may be said with truth that this work was carried out at the cost of Mr. Marsden's own life's blood. He stated that he could not stand more than an hour at a time of his work on it in the British Museum, as the diabolical spirit of the matter which he was obliged to turn into English made him positively ill.

Mr. Marsden's connection with the *Morning Post* was not severed by his return to England, and he was well enough to accept the post of special correspondent of that journal in the suite of H.R.H. the Prince of Wales on his Empire tour. From this he returned with the Prince, apparently in much better health, but within a few days of his landing he was taken suddenly ill, and died after a very brief illness.

May this work be his crowning monument! In it he has performed an immense service to the English-speaking world, and there can be little doubt that it will take its place in the first rank of the English versions of "The Protocols of the Meetings of the Learned Elders of Zion."

No alteration in the text of this translation has been made since it was first published.

BE SURE TO READ APPENDIX 1
AND APPENDIX 2 IN THE REAR
OF THIS BOOK.

INTRODUCTION

(1922*)

Of the Protocols themselves little need be said in the way of introduction. The book in which they are embodied was published by Sergyei Nilus in Russia in 1905. A copy of this is in the British Museum bearing the date of its reception August 10th, 1906. The Jewish journals, of course, say that they are a forgery, leaving it to be understood that Professor Nilus, who embodied them in a work of his own, had concocted them for his own purposes.

Proof that no claim by the Jews that the Protocols document is a forgery can offset the fact that the Jews are actively carrying out its provisions on a world-wide scale. It is not a question of whether it is a forgery or not. It is a situation whereby the Jews are carrying it out with steadfast purpose, creating wars and revolutions, to place Gentile against Gentile, to destroy the white Gentile race, that the Jews may seize the power during the resulting chaos and rule with their claimed superior intelligence over the remaining races of the world, as kings over slaves.

They did this to the Russian Gentiles by creating the Russian Revolution; they tried to do it to the rest of Europe by creating World War II; they are going to try to do it to the whole world by creating World War III. The United Nations, World Government, the Human Rights Covenant, Genocide, F.E.P.C., and Universal Military Training are all part of the Jewish enslavement plan.

Mr. Henry Ford, in an interview published in the New York *World*, February 17th, 1921, put the case for Nilus tersely and convincingly thus:

The only statement I care to make about the PROTOCOLS is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. THINK FIT IT NOW.

Indeed they do! They reveal the concerted plan of action of the Jewish Nation developed through the ages and edited by the Elders themselves up to date. Parts and summaries of the plan have been published from time to time during the centuries as the secrets of the Elders have leaked out.

There has been recently published a volume of Herzl's "Diaries," a translation of some passages which appeared in the *Jewish Chronicle* of July 14, 1922. Herzl gives an account of his first visit to England in 1895, and his conversation with Colonel Goldsmid, a Jew brought up as a Christian, an officer in the English Army, and at heart a Jew Nationalist. Goldsmid suggested to Herzl that the best way of expropriating the English aristocracy and so destroying their power to protect the people of England against Jewish domination, was to put excessive taxes on the land. Herzl thought this an excellent idea. Compare Protocol VI.

The above extract from Herzl's *Diary* is an extremely significant bit of evidence bearing on the existence of the Jew World Plot and authenticity of the Protocols, but any reader of intelligence will be able from his own knowledge of recent history and from his own experience to confirm the genuineness of every line of them, and it is in the light of this *living* comment that all readers are invited to study Mr. Marsden's translation of this terribly inhuman document.

Dr. Weizmann, President of the Zionist Organization, was quoted in *The Jewish Guardian*, 8 October, 1920, as saying at the farewell banquet to the Chief Rabbi (prior to the latter's Empire tour): "A beneficent protection which God has instituted in the life of the Jew is that He has dispersed him all over the world." Compare end of Protocol XI.

Who are the Elders?

This is a secret which has not been revealed. The late Walter Rathenau has thrown a little light on the subject. Writing in the *Wiener Freie Presse*, December 24th, 1912, he said:

> Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage.

In the year 1844, on the eve of the Jewish Revolution of 1848, Benjamin Disraeli, whose real name was Israel, and who was a "dumped," or baptised Jew, published his novel, *Coningsby*, in which occurs this ominous passage:—

> "So you see, my dear Coningsby, the world is governed by very different personages from what is imagined by those who are not behind the scenes."

His hero, Sidonia (a character said to have had its original in a Rothschild) uttered these words. He had just made it clear that the personages in question were all Jews.

Now that Providence has brought to the light of day these secret Protocols all men may clearly see the hidden personages specified by Disraeli at work "behind the scenes" of all the Governments. This revelation entails on all white peoples the

* Parts since deleted or amended.

grave responsibility of examining and revising *au fond* their attitude towards the Race and Nation which boasts of its survival over all Empires.

NOTES

I.—"Agentur" and "The Political."

There are two words in this translation which are unusual, the word "*Agentur*" and "political" used as a substantive, *Agentur* appears to be a word adopted from the original and it means the whole body of agents and agencies made use of by the Elders, whether members of the tribe or their Gentile tools.

By "the Political" Mr. Marsden means, not exactly the "body politic" but the entire machinery of politics.

II.—The Symbolic Snake of Judaism.

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the Protocols Nilus gives the following interesting account of this symbol:—

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men already, in 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These learned men decided by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people—the administration was always kept secret, *even from the Jewish nation itself*. As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which it has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it—and until, by dint of enchaining Europe, it has encompassed the whole world. This it is to accomplish by using every endeavour to subdue the other countries by an *economical* conquest.

The return of the head of the Snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of economic crises and wholesale destruction effected everywhere, there shall have been brought about a spiritual demoralisation and a moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians, etc. These are the surest spreaders of licentiousness into the lives of the leading men at the heads of nations.

A map of the course of the Symbolic Snake is shown as follows:—Its first stage in Europe was in 429 B.C. in Greece, where, about the time of Pericles, the Snake first started eating into the power of that country. The second stage was in Rome in the time of Augustus, about 69 B.C. The third in Madrid in the time of Charles V, in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1814 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power, forming no exception to the rule. In economic conditions England and Germany are spared, but only till the conquest of Russia is accomplished by the Snake, on which at present [i.e., 1905] all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieff and Odessa.

It is now well known to us to what extent the latter cities form the centres of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the "Young Turk" i.e., Jewish—Revolution in Turkey).

III.—The term "*Goyim*," meaning Gentile or non-Jews, is used throughout the Protocols and is retained by Mr Marsden

Note (1936). The late Lord Sydenham's remarks on the question of "forgery" are at the back of this book.

Jews and others who denounce the "Protocols" as a forgery should be asked to give the inner history of such incidents and events as, for instance

(1) The release of Trotsky (Bronstein) from arrest in Halifax, Nova Scotia, when on his way to butcher millions of helpless Russians.

(2) The suppression by our Foreign Office of the vital passage in the report on Bolshevism of Netherlands Minister Oudendyk.

(3) The Belfour Declaration.

Note (1941). The truth of the Protocols is proved by Disraeli in his "Lord George Bentinck" ch. 24. He there states categorically that the Jews wish to destroy Christendom, and the methods

of accomplishing this, as described by him, coincide with the Protocols.

In the view of the writer of this note the presence of Bolshevik clerics in the churches and of Bolshevik professors in the universities and elsewhere would be impossible if the Protocols were not true. Other examples leading to the same conclusion may occur to the reader.

PROTOCOLS

OF THE MEETINGS OF THE LEARNED ELDERS OF ZION

I

1. . . . . Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.

2. What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the *goyim* [*i.e.*, non-Jews].

3. It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

4. What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

5. In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards—to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

6. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, *so-called liberalism*, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears, the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

7. In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith

ruled. The idea of freedom is impossible of realisation because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

8. Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes—in any case it can be accounted irretrievably lost: *it is in our power.* The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of; if not—it goes to the bottom

9. Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions—If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defense, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

10. Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favour with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

11. The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the *goyim*, but we must in no wise be guided by them.

12. Our right lies in force. The word "right" is an abstract

thought and proved by nothing. The word means no more than: —Give me what I want in order that thereby I may have a proof that I am stronger than you.

13. Where does right begin? Where does it end?

14. In any State in which there is a bad organisation of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right—to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

15. Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

16. Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. Let us however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

17. Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught.

18. In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

19. Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

20. A people left to itself, i.e., to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honours and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgment, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they

defend themselves from an external foe? It is unthinkable; for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

21. It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilisation which is carried on not by the masses but by their guide, whosoever that person may be. The mob is savage, and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

22. Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the *goyim* are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents—by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the *goyim*. In the number of these last I count also the so-called "society ladies," voluntary followers of the others in corruption and luxury.

23. Our countersign is—Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

24. Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and

make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are too merciless for all disobedience to cease.

25. Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the *goyim*, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation: did not see that in nature there is no equality, cannot be freedom, that Nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political—to all those things the *goyim* paid no regard; yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the political was lost, and thus aided the succes of our cause.

26. In all corners of the earth the words "Liberty, Equality, Fraternity," brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the *goyim*, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the *goya* States. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card—the destruction of the privileges, or in other words of the very existence of the aristocracy of the *goyim*, that class which was the only defense peoples and countries had against us. On the ruins of the eternal and genealogical aristocracy of the *goyim* we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for

this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force.

27. Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man, and each one of these human weaknesses, taken alone, is sufficient to paralyse initiative, for it hands over the will of men to the disposition of him who has bought their activities.

28. The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

29. It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.

II

1. It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international *agentur;* which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

2. The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of every moment as it passes. The *goyim* are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them—let them amuse themselves until the hour strikes, or live

on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the *goyim* will puff themselves up with their knowledges and without any logical verification of them will put into effect all the information available from science, which our *agentur* specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

3. Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the *goyim*.

4. It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

5. In the hands of the States of to-day there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing our requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the *goyim* States have not known how to make use of this force, and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the *gold* in our hands, notwithstanding that we have had to gather it out of the oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand *goyim*.

III

1. To-day I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolise our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice.

2. The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The *goyim* are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots—the kings on their thrones—are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

3. In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a lot of confused issues contend . . . A little more, and disorders and bankruptcy will be universal . . .

4. Babblers inexhaustible have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.

5. All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom, from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea which can never be realised in practical life. What is it to the proletariat labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favor of what we dictate, in favour of

the men we place in power, the servants of our *agentur* . . . Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

6. The people under our guidance have annihilated the aristocracy, who were their one and only defense and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

7. We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our *social masonry*. The aristocracy, which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite —in the diminution, the *killing out of the* GOYIM. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

8. By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

9. *When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.*

10. The *goyim* have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that *it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge—the knowledge of the structure of human life, of social existence, which requires division of labour, and, consequently, the division of men into classes and conditions.* It is essential for all to know that *owing to difference in the objects of human activity there cannot be any equality*, that he who by any act of his compromises a whole class cannot be equally re-

sponsible before the law with him who affects no one but only his own honour. The true knowledge of the structure of society, into the secrets of which we do not admit the *goyim*, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print—cherishes—thanks to promptings intended to mislead and to its own ignorance—a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

11. *This hatred will be still further magnified by the effects* of an *economic crisis*, which will stop dealing on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, *a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe.* These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

12. *"Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.*

13. We have demonstrated that progress will bring all the *goyim* to the sovereignty of reason. Our despotism will be precisely that: for it will know how by wise severities to pacificate all unrest, to cauterise liberalism out of all institutions.

14. When the populace has seen that all sorts of concessions and indulgences are yielded it, in the same name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally, like every other blind man it has come upon a host of stumbling blocks, *it has rushed to find a guide, it has never had the sense to return to the former state* and it has laid down its plenipotentiary powers at our feet. Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.

15. Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they

should turn also from us in favour of that *King-Despot of the blood of Zion, whom we are preparing for the world.*

16. At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the *goyim* peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism—it is those qualities which are aiding us to independence. From the premier-dictators of the present day the *goyim* peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

17. What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

18. It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose—to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

19. And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

20. The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force which turns mobs into bloodthirsty beasts.

21. These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.

IV

1 Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagogy from which is born anarchy, and that leads inevitably to despotism—not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet never-

theless sensibly felt despotism in the hands of some secret organisation or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expanding its resources on the rewarding of long services.

2. Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. *Gentile* masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

3. But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negatived by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why *it is indispensable for us to undermine all faith, to tear out of the mind of the* GOYIM *the very principle of God-head and the spirit, and to put in its place arithmetical calculations and material needs.*

4. In order to give the *goyim* no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the *goyim*, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

5. The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the *goyim* will follow our lead against our rivals for power, the intellectuals of the *goyim*.

V

1. What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks, where loseness reigns: where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles: where the feelings towards faith and country are obligated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the *goyim*, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any *goyim* who oppose us by deed or word.

2. We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

3. In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eyes of the people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by us.

4. Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbitage, by regulations of life in common and all sorts of other quirks, in all which the *goyim* understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organisation, while we ourselves all the while have kept our secret organisation in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the

Chosen People, it is very far from being a matter of indifference.

5. *For a time perhaps we might be successfully dealt with by a coalition of the* GOYIM *of all the world*: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the *goyim*, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong—there is no evading our power. *The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.*

6. *Per Me reges regnant.* "It is through me that Kings reign." And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has never seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is—Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

7. Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war: more important to use for our advantage the passions which have burst into flames than to quench their fire: more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. *The principle object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.*

8. In all ages the people of the world, equally with individuals, have accepted words for deeds, for *they are content with a show* and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

9. We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice in *orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.*

10. *In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the* GOYIM *lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political,* which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

11. The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. *There is nothing more dangerous than personal initiative; if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord.* We must so direct the education of the *goyim* communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. *By all these means we shall so wear down the* GOYIM *that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government.* In place of the rulers of to-day we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organisation will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

VI

1. We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the

goyim will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash . . . .

2. You gentlemen here present who are economists, just strike an estimate of the significance of this combination! . . .

3. In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.

4. The aristocracy of the *goyim* as a political force, is dead—We need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property—in loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.

5. The aristocrats of the *goyim*, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.

6. At the same time we must intensively patronise trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the *goyim* into the ranks of the proletariat. Then the *goyim* will bow down before us, if for no other reason but to get the right to exist.

7. To complete the ruin of the industry of the *goyim* we shall bring to the assistance of speculation the luxury which we have developed among the *goyim*, that greedy demand for luxury which is swallowing up everything. *We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessaries of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness and side by side therewith taking all measure to extirpate from the face of the earth all the educated forces of the* GOYIM.

8. *In order that the true meaning of things may not strike the* GOYIM *before the proper time we shall mask it under an*

alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.

VII

1. The intensification of armaments, the increase of police forces—are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

2. Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they will know that we have the power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and compliancy. In this way the peoples and governments of the *goyim*, whom we have taught to look only at the outside whatever we present to their notice, will still continue to accept us as the benefactors and saviours of the human race.

3. We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us: but if these neighbors should also venture to stand collectively together against us, then we must offer resistance by a universal war.

4. The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

5. We must compel the governments of the *goyim* to take action in the direction favored by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly promoted by us through the means of that so-called "Great Power"—*the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands.*

6. In a word, to sum up our system of keeping the governments of the *goyim* in Europe in check, we shall show our strength

to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.

VIII

1. We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilisation among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training *in our special schools*. These persons will have cognisance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the east of mind of the *goyim*, their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the *goyim*, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the *goyim* sign papers without reading them, and they serve either for mercenary reasons or from ambition.

2. We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers, industrialists, capitalists and—*the main thing—millionaries, because in substance everything will be settled by the question of figures.*

3. For a time, until there will no longer be any risk in entrusting responsible posts in our State to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear—this in order to make them defend our interests to their last gasp.

IX

1. In applying our principles let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been re-educated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

2. The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into "The right of liberty, the duty of equality, the ideal of brotherhood." That is how we shall put it,—and so we shall catch the bull by the horns . . . *De facto* we have already wiped out every kind of rule except our own, although *de jure* there still remain a good many of them. Nowadays, if any States raise a protest against us it is only *pro forma* at our discretion and by our direction, for *their anti-Semitism is indispensable to us for the management of our lesser brethren.* I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.

3. For us there are no checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word—Dictatorship. I am in a position to tell you with a clear conscience that at the proper time we, the lawgivers, shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. *And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.*

4. *It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restorating monarchists, demagogues, socialists, communists, and utopian dreamers of every kind.* We have harnessed them all to the task; *each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order.* By these acts all States are in torture, they exhort to tranquility, are ready to sacrifice everything for peace; *but we will not give them peace until they openly acknowledge our international Super-Government*, and with submissive-

5. The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. *Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.*

6. We might have reason to apprehend a union between the "clear-sighted" force of the *goy* kings on their thrones and the "*blind*" force of the *goy* mobs, but we have taken all the needful measure against any such possibility: between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.

7. In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on the market places, and we shall instruct them on questions of the political in such wise as may turn them in the direction that suits us.

8. Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

9. In order not to annihilate the institutions of the *goyim* before it is time we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic license of liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, *but principally into education and training as being the cornerstones of a free existence.*

10. *We have fooled, bemused and corrupted the youth of the goyim by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated.*

11. Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression in the fact that the *interpretations masked the law:* afterwards they entirely hid them

from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

12. This is the origin of the theory of course of arbitration.

13. You may say that the *goyim* will rise upon us, arms in hand, if they guess what is going on before the time comes, but in the West we have against this a manœuvre of such appalling terror that the very stoutest hearts quail—the undergrounds, metropolitains, those subterranean corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organisations and archives.

X

1. To-day I begin with a repetition of what I said before, and *I beg you to bear in mind that governments and peoples are content in the political with outside appearances.* And how, indeed, are the *goyim* to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognisance of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice, if they were all categorically named they would all appear to have been already given.

2. The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response "rascally, well, yes, it is rascally, but it's clever! . . . . a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!" . . . .

3. We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

4. *When we have accomplished our coup d'etat we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with suffering. We are destroying the causes of your torment—nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one if it is confirmed by you before you make any trial of what we are offering you." . . . . Then will the mob exalt us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting, which we have made the instrument which will set us on the throne of the world by teaching even the very smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.*

5. *To secure this we must have everybody vote without distinction of classes and qualifications*, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the *goyim* the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

6. A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognisance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labour of this kind by means of numerous votings is to impress upon it the stamp of all ratiocinations and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concealed. Therefore WE OUGHT NOT TO FLING THE WORK OF GENIUS OF OUR GUIDE to the fangs of the mob or even of a select company.

7. These schemes will not turn existing institutions upside down just yet. They will only affect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

8. Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government—administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and . . . . will die.

9. When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness—blood-poisoning. All that remains is to await the end of their death agony.

10. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the *goyim*, namely, Despotism; and a *constitution, as you well know, is nothing else but a school of discords*, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims—in a word, a school of everything that serves to destroy the personality of State activity. *The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and impotence*, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. *Then it was that the era of republics became possible of realisation; and then it was that we replaced the ruler by a caricature of a government—by a president, taken from the mob, from the midst of our puppet creatures, our slaves.* This was the foundation of the mine which we have laid under the *goy* people, I should rather say, under the *goy* peoples.

11. In the near future we shall establish the responsibility of presidents.

12. By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving

for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganise the country? . . .

13. In order that our scheme may produce this result we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other—then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honour connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the presidents will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours—the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defense of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

14. It is easy to understand that in these conditions the key of the shrine will be in our hands, and no one outside ourselves will any longer direct the force of legislation.

15. Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpellation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people . . . . Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But

in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, upon the responsibility established by use of the president, *we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own*, for doing which they will be made the scapegoats in his place . . . . This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

16. The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

17. By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into *our despotism*.

18. The recognition of our despot may also come before the destruction of the constitution, the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence—a matter which we shall arrange for—of their rulers, will clamour "Away with them and give us one king over all the earth who will unite us and annihilate the causes of disorders—frontiers, nationalities, religions, State debts—who will give us peace and quiet which we cannot find under our rulers and representatives."

19. But you yourselves perfectly well know that *to produce the possibility of the expression of such wishes by all the nations it is indispensable to trouble in all countries the people's relations with their governments so as to utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, BY THE INOCULATION OF DISEASES, by want, so that the* GOYIM *see no other issue than to take refuge in our complete sovereignty in money and in all else.*

20. But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive.

XI

1. The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the "show"

part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

2. This, then, is the programme of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise—in the form of a revolution in the State.

3. Having established approximately the *modus agendi* we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at that moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction, if on the other hand, it be brought in in a sense of further indulgences it will be said that we have recognised our own wrongdoing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory .... Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognise once for all that we are so strong, so inexpugnable, so super-abundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them .... Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

4. The *goyim* are a flock of sheep, and we are their wolves.

And you know what happens when the wolves get hold of the flock! ....

5. There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties ....

6. It is not worth while to say anything about how long a time they will be kept waiting for this return of their liberties ....

7. For what purpose then have we invented this whole policy and insinuated it into the minds of the *goy* without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served us the basis for our organisation of SECRET MASONRY WHICH IS NOT KNOWN TO, AND AIMS WHICH ARE NOT EVEN SO MUCH AS SUSPECTED BY, THESE *GOY* CATTLE, ATTRACTED BY US INTO THE "SHOW" ARMY OF MASONIC LODGES IN ORDER TO THROW DUST IN THE EYES OF THEIR FELLOWS.

8. God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

9. There now remains not much more for us to build up upon the foundation we have laid.

XII

1. The word "freedom," which can be interpreted in various ways, is defined by us as follows:—

2. Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid programme.

3. We shall deal with the press in the following way: what is the part played by the press to-day? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb: we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowa-

days is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall law on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. *I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.*

4. *Not a single announcement will reach the public without our control.* Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

5. If already now we have contrived to possess ourselves of the minds of the *goy* communities to such an extent that they all come near looking upon the events of the world through the coloured glasses of those spectacles we are setting astride their noses; if already now there is not a single State where there exist for us any barriers to admittance into what *goy* stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world . . . .

6. Let us turn again to the *future of the printing press* Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefor, which, in case of any fault, will be immediately impounded. With such measures *the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress* Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because

progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits . . . . All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into license, that is, into the anarchy of protest for the sake of protest . . . .

7. We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

8. Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralise the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind . . . If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in nowise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us quite unsuspicious opponents, who will thus fall into our trap and be rendered harmless.

9. In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

10. In the second rank will be the semi-official organs, whose part it will be to attack the tepid and indifferent.

11. In the third rank we shall set up our own, to all appearance, opposition, which, in at least one of its organs, will present

what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

12. All our newspapers will be of all possible complexions—aristocratic, republican, revolutionary, even anarchical—for so long, of course, as the constitution exists . . . . Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them.

13. In order to direct our newspaper militia in this sense we must take especial and minute care in organising this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

14. *These attacks upon us will also serve another purpose, namely, that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm that all organs which oppose us are empty babblers,* since they are incapable of finding any substantial objections to our orders.

15. Methods of organisation like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or to tranquillise the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it . . . . *We shall have a sure triumph over our opponents since they will not have at their disposition organs of the press in which they can give full and final expression to their views* owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

16. Trial shots like those, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs.

17. Even nowadays, already, to take only the French press, there are forms which reveal masonic solidarity in acting on the watchword all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practise literature unless his whole past has some disgraceful sore or other. . . These sores would be immediately revealed So long as they remain the secret of a few the prestige of the journalist attacks the majority of the country—the mob follow after him with enthusiasm.

18. Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals that these expressions are the independent hopes and impulses of the provinces. Naturally, the source of them will be always one and the same—ours. *What we need is that, until such time as we are in the plenitude power, the capitals should find themselves stifled by the provincial opinion of the nation, i.e., of a majority arranged by our agentur* What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.

19. *When we are in the period of the new regime transitional to that of our assumption of full sovereignty we must not admit any revelation by the press of any form of public dishonesty; it is necessary that the new regime should be thought to have so perfectly contended everybody that even criminality has disappeared* . Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses—no more.

XIII

1. The need for daily bread forces the *goyim* to keep silence and be our humble servants. Agents taken on to our press from among the *goyim* will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised,

shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement . . . . And immediately the press will distract the current of thought towards, new questions, (have we not trained people always to be seeking something new?) Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators

2. From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

3. In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political (which we trained them to in order to use them as a means of combating the *goy* governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about *we further distract them with amusements, games, pastimes, passions, people's palaces . . . . Soon we shall begin through the press to propose competitions in art, in sport in all kinds;* these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought . . . . of course through such persons as will not be suspected of solidarity with us.

4. The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the *goyim* with progress, till there is not among the *goyim* one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

5. When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficient rule.

6. Who will ever suspect then that ALL THESE PEOPLES WERE STAGE-MANAGED BY US ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES! . . . .

XIV

1. When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see to-day, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasize its mystical right, on which, as we shall say, all its educative power is based . . Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficient rule and those of past ages. The blessings of tranquillity, though it be a tranquillity forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the *goyim* governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquility in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do . . . . *Useless changes of forms of government to which we instigated the* GOYIM *when we were undermining their state structures, will have so wearied the peoples by that time that they*

will prefer to suffer anything under us rather than run the risk of enduring again all the agitations and miseries they have gone through.

2. At the same time we shall not omit to emphasize the historical mistakes of the *goy* governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life . . . .

3. The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

4. Our philosophers will discuss all the shortcomings of the various beliefs of the *goyim*. BUT NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURS WHO WILL NEVER DARE TO BETRAY ITS SECRETS.

5. *In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature.* For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party programme, which will be distributed from exalted quarters of ours . . . . Our wise men, trained to become leaders of the *goyim*, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the *goyim*, directing them towards such understanding and forms of knowledge as have been determined by us.

XV

1 When we at last definitely come into our kingdom by the aid of *coups d'etat* prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far re-

moved from Europe. *In this way we shall proceed with those* GOY *masons who know too much;* such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the centre of our rule.

2. Resolutions of our government will be final, without appeal.

3. In the *goy* societies, in which we have planted and deeply rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes—from the choice of God. *Such was, until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy.* Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotises them by his daring and strength of mind.

4. Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of *masonry* and from whom will issue the watchword and programme. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and fall under our guiding hands on the very day of their conception. *Among the members of these lodges will be almost all the agents of international and national police* since

their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, *et cetera*.

6. The class of people who most willingly enter into secret societies are those who live by their wits, carecrists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir up in order to break up its too great solidarity. *But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants.* It is natural that we and no other should lead *masonic* activities, for we know whither we are leading, we know the final goal of every form of activity whereas the *goyim* have knowledge of nothing, not even of the immediate effect of action, they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought....

6. The *goyim* enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fulness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others . . . You cannot imagine to what extent the wisest of the *goyim* can be brought to a state of unconscious naivete in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success.... *By so much as ours disregard success if only they can carry through their plans, by so much the* GOYIM *are willing to sacrifice any plans only to have success.* This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We

have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of *collectivism*.... They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality....

7. If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the *goyim* is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

8. And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behooves not to stop at any means or to count the victims sacrificed for the sake of that end.... We have not counted the victims of the seed of the *goy* cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved our nationality from destruction.

9. Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. *We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness*.... Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of *masonry* the very root of protest against our disposition. While preaching liberalism to the *goy* we at the same time keep our own people and our agents in a state of unquestioning submission.

10. Under our influence the execution of the laws of the *goyim* has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions, judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the *goyim*, of course, through persons who are our tools though we do not appear to have anything in common with them—by newspaper opinion or by other means.... Even senators and the higher administration accept our counsels. The purely brute mind of the *goyim* is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

11. In this difference in capacity for thought between the *goyim* and ourselves may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the *goyim*. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world.

12. When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary punishment.

13. Concealment of guilt, connivance between those in the service of the administration—all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority, principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. *For examples our judges will know that whenever they feel disposed to plume themselves on foolish clemency they are violating the law of justice which is instituted for the exemplary edification of men by penalties for lapses and not for display of the spiritual qualities of the judge* .... Such qualities it is proper to show in private life, but not in a public square which is the educationary basis of human life.

14. Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more

easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it. In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educationary scheme of the State, as the *goyim* in their dove imagine it to be ... This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

15. In these days the judges of the *goyim* create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the *goyim* give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

16. Let us borrow from the example of the results of these actions yet another lesson for our government.

17. We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

18. Our absolutism will in all things be logically consecutive and therefore in each one of its decrees our supreme will will be respected and unquestionably fulfilled it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.

19. We shall abolish the right of cassation, which will be transferred exclusively to our disposal—to the cognisance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that

is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cassate the decision, but inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purpose of his appointment as will prevent a repetition of such cases . . . . I repeat that it must be borne in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.

20. *Our government will have the appearance of a patriarchal paternal guardianship on the part of our ruler.* Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every inter-relation as subjects one with another, as well as their relations to the ruler. They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance, if they wish to live in peace and quiet, *that they will acknowledge the autocracy of our ruler with a devotion bordering on* APOTHEOSIS, especially when they are convinced that those whom we set up do not put their own in place of authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to train their children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.

21. As you see, I found our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

22. We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

23. When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the *goy* governments.

24. Our King will be in constant communion with the peoples,

making to them from the tribune speeches which fame will in that same hour distribute over all the world.

XVI

1. In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism—the *universities*, by re-educating them in a new direction. *Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the government.*

2. We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated. *The universities must no longer send out from their halls milksops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.*

3. The ill-guided acquaintance of a large number of persons with questions of polity creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the *goyim*. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

4. Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the *goyim*. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalising the teaching. This treatment of the question has special importance.

5. Each state of life must be trained within strict limits corresponding to its destination and work in life. The *occasional*

genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the goyim who allowed this crying absurdity.

6. In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about this meaning and his acts and all his beneficent initiatives.

7. We shall abolish every kind of freedom of instruction. Learners of all ages have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma of faith as a traditional stage towards our faith. On the completion of this exposition of our programme of action in the present and the future I will read you the principles of these theories.

8. In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by *object lessons*, the purpose of which is to turn the *goyim* into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them .... In France, one of our best agents, Bourgeois, has already made public a new programme of teaching by object lessons.

XVII

1. The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defence and not to the public welfare of its results. They do not usually decline to undertake

any defence whatever, they strive for an acquittal at all costs, cavilling over every petty crux of jurisprudence and thereby they demoralise justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants, they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defence. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defence conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most ...

2. *We have long past taken care to discredit the priesthood of goyim*, and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. *Freedom of conscience* has been declared everywhere, *so that now only years divide us from the moment of the complete wrecking of that Christian religion*: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

3. When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

4. *The King of the Jews will be the real Pope of the Universe, the patriarch of the international Church.*

5. But, *in the meantime*, while we are re-educating youth in new traditional religions and afterwards in ours, *we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism* ....

6. In general, then, our contemporary press will continue *to convict* State affairs, religions, incapacities of the *goyim*, always using the most unprincipled expressions in order by every means

to lower their prestige in the manner which can only be practised by the genius of our gifted tribe . . . .

7. Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification—in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the *goyim*, hinders governments from seeing. In our programme *one-third of our subjects will keep the rest under observation* from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be development of abuses of this right.

8. Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, et cetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of polity will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

9. *Just as nowadays our brethren are obliged at their own risk to denounce to the kabal apostates of their own family* or members who have been noticed doing anything in opposition to the *kabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.*

10. Such an organisation will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman rights of man, have introduced into the customs of the *goyim* . . . . But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? . . . . Among the number of those methods one of the most important is—agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations—obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality

XVIII

1. When it becomes necessary for us to strengthen the strict measures of secret defence (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontents finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary prerequisitions and surveillance on the part of our servants from among the number of the *goyim* police . . . .

2. As the majority of conspirators act out of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements . . It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself, this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the *goy* kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colours. *We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defence and thereby we shall bring the promise of authority to destruction.*

3. Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

4. If we should admit this thought, as the *goyim* have done and are doing, we should *ipso facto* be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

5. According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack . . . .

6. *Overt defence of the kind argues weakness in the organisation of his strength*

7. Our ruler will always among the people be surrounded by a mob of apparently curious men and women, who will occupy the

front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that, consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king know of this," or "the king will hear it."

8. *With the establishment of official defence the mystical prestige of authority disappears*: given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority . . . . For the *goyim* we have been preaching something else, but by that very fact we are enabled to see what measures of overt defence have brought them to . . . .

9. *Criminals with us will be arrested at the first* more or less well-grounded *suspicion*: it cannot be allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse of crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything . . . . And it is not all governments that understand true policy

XII

1. If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people: this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebutment to prove the shortsightedness of one who judges wrongly.

2. Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organised, not from the police but from the public point of view, the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease

to yap and will wag their tails the moment they set eyes on an elephant.

3. In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception of this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

4. We have done our best, and I hope we have succeeded, to obtain that the *goyim* should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly—in cleverly compiled school-books on history, we have advertised the martyrdom alleged to have been accredited by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of *goyim* into the ranks of our livestock cattle.

XIII

1. To-day we shall touch upon the financial programme, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

2. When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part of father and protector. But as State organisation costs dear it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

3. Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straitening or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.

4. This social reform must come from above, for the time is ripe for it—it is indispensable as a pledge of peace.

5. The tax upon the poor man is a seed of revolution and works to the detriment of the State which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the *goyim*—their State finances.

6. A tax increasing in a percentage ratio to capital will give much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the *goyim*.

7. The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.

8. Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organiser of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.

9. In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

10. He who reigns will not have any properties of his own once all in the State represented his patrimony, or else the one would be in contradiction to the other, the fact of holding private means would destroy the right of property in the common possessions of all.

11. Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property, the privilege of royal blood must not serve for the spoiling of the treasury.

12. Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax which will be strictly registered by names will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling necessaries, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

13. Just strike an estimate of how many times such taxes as these will cover the revenue of the *goyim* States.

14. The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organised public works. The initiative in works of this kind, proceeding from State sources, will blind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

15. On no account should so much as a single unit above the definite and freely estimated sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.

16. The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

17. A court of account will also be instituted by us, and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

18. The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakages of extravagances.

19. The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favourites who surround the throne for its pomp and splendour, and are interested only in their own and not in the common interests of the State.

20. Economic crises have been produced by us for the *goyim* by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from

States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals . . . The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also the States. . . .

21. The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.

22. *You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible.*

23. With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.

24. The accounts will be managed by each department (the French administrative division), each circle.

25. In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

26. The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

27. The reforms projected by us in the financial institutions and principles of the *goyim* will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the *goyim* by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accord-

ance with the sum of the total addition, the annual departure from the normal reaches as much as 50 per cent in a year, and so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the *goy* States, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the *goy* States to bankruptcy.

28. You understand perfectly that economic arrangements of this kind, which have been suggested to the *goyim* by us, cannot be carried on by us.

29. Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the *goy* States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

30. What also indeed is, in substance, a loan, especially a foreign loan? A loan is—an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent., then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty—treble, and all the while the debt remains an unpaid debt.

31. From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

32. So long as loans were internal the *goyim* only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cash-boxes and all the *goyim* began to pay us the tribute of subjects.

33. If the superficiality of *goy* kings on their thrones in regard to State affairs and the venality of ministers or the want of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without, on our part, heavy expenditure of trouble and money.

34. Stagnation of money will not be allowed by us and therefore there will be no State interest-bearing paper, except a one-per-cent series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.

35. Industrial papers will be bought also by the government which from being as now a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the *goyim* so long as they were independent but are not desirable under our rule.

36. How clear is the undeveloped power of thought of the purely brute brains of the *goyim*, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys plus an addition for payment of interest must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

37. But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves

38. Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the *goy* States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the *goyim*, but which cannot be allowed in our kingdom.

39. We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

40. And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

41. The *goy* rulers, whom we once upon a time advised should be distracted from State occupations by representative receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favourite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen . . Economies from what? From new taxes?—were questions that might have been but were not asked by those who read our accounts and projects.

42. You know to what they have been brought by this carelessness, to what a pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples . . . .

XXI

1. To what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with national moneys of the *goyim*, but for our State there will be no foreigners, that is, nothing external.

2. We have taken advantage of the venality of administrators and slackness of rulers to get our moneys twice, thrice and more times over, by lending to the *goy* governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? . . . . Therefore, I shall only deal with the details of internal loans.

3. States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's more money than they can do with (why then take it?). The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect—look you, they say, what confidence is shown in the government's bills of exchange.

4. But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debt employed to cover a debit . . . .

5. Later comes the time for conversions, but they diminish the

payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own files and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the *goy* governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

6. Nowadays, with external loans, these tricks cannot be played by the *goyim* for they know that we shall demand all our moneys back.

7. In this way an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interests of the peoples and of those who rule them.

8. I beg you to concentrate your particular attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of moneys paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are placed by the deposit of equivalent amount of *rentes*.

9. And these last it is which patch up all the leaks in the State treasuries of the *goyim*.

10. When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the *goyim*.)

11. We shall replace the money markets by grandoise government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for your-

selves what immense power we shall thereby secure for ourselves . . .

XXII

1 In all that has so far been reported by me to you, I have endeavoured to depict with care the secret of what is coming, of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the *goyim* and of financial operations. On this subject there remains still a little for me to add.

2. *In our hands is the greatest power of our day—gold; in two days we can procure from our storehouses any quantity we may please.*

3. Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being—the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled licence any more than the dignity and force of a man do not consist in the right of everyone to promulgate destructive principles in the nature of freedom of conscience, equality and a like, that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honourably and strictly observes all the laws of life in common, that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's *ego*.

4. Our authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but utopian . . . Our authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples.

True force makes no terms with any right, not even with that of God: none dare come near to it so as to take so much as a span from it away.

XXIII

1. That the peoples may become accustomed to obedience it is necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall re-establish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against humanness of man who is turned into a brute under the influence of alcohol.

2. Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword of defence and support against social scourges . . . . What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.

3. The supreme lord who will replace all now existing rulers, dragging on their existence among societies demoralised by us, societies that have denied even the authority of God, from whose midst breaks out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organised troops fighting consciously with every kind of infection that may cover the body of the State with sores.

4. This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins of the throne of the King of the Jews; but their part will be played out the moment

he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

5. Then will it be possible for us to say to the peoples of the world: Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man, to which God himself has led his star that none other but Him might free us from all the before-mentioned forces and evils.

XXIV

1. I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

2. This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of the affairs of the world, in the directing of the education of thought of all humanity.

3. Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art . . . .

4. To these persons only will be taught the practical application of the aforenamed plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences—in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity

5. Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office

6. Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.

7. In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands.

8. The king's plan of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counsellors.

9. Only the king and the three who stood sponsor for him will know what is coming.

10. In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path

11. It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.

12. That the people may know and love their king it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

13. This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

14. The king of the Jews must not be at the mercy of his passions, and especially of sensuality on no side of his character must he give brute instincts power over his mind Sensuality worse than all else disorganizes the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

15. The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations

16. Our supreme lord must be of an exemplary irreproachability.

LORD SYDENHAM ON THE "PROTOCALS."

(The following letter appeared in the *Spectator* of Aug. 27, 1921, and the late Lord Sydenham kindly consented to its reproduction as one of "The *Britons*" leaflets.))

Sir,—When the *Protocols* first appeared in English it was pointed out that they embodied a forgery perpetrated by the Tsar's police with the idea of promoting pogroms. It now appears that they are adapted from a "pamphlet of 1865 attacking the Second Empire." This is most interesting, but it explains nothing. As you point out, Mrs. Webster had shown the *Protocols* to be full of plagiarisms which she effectively explained by the use of parallel columns, before her most able book appeared Mr Lucien Wolfe had traced other similarities. As the *Protocols* were obviously a compilation this was to be expected, and further resemblances may be discovered. The importance of the most sinister compilation that has ever appeared resides in the subject matter. The *Protocols* explain in almost laborious detail the objects of Bolshevism and the methods of carrying it into effect. Those methods were in operation in 1901, when Nilus said that he received the documents, but Bolshevism was then Marxian Communism, and the time had not come for applying it by military force. Nothing that was written in 1865 can have any bearing upon the deadly accuracy of the forecasts in the *Protocols*, most of which have since been fulfilled to the letter. Moreover the principles they enunciate correspond closely with the recorded statements of Jewish authorities. If you will read the American edition, with its valuable annexes, you will understand this, and the confirmatory quotations there given can be multiplied. Even the "Jewish world despotism" which you described as "a piece of malignant lunacy" is not obscurely hinted at. Take this one quotation from the *Jewish State*, by Theodore Herzl: "When we sink we become a revolutionary proletariat, the subordinate officers of the revolutionary party when we rise, there rises also our terrible power of the purse." Compare this ominous statement with those of the *Protocals*, of which it is plainly an echo.

I note with thankfulness that you say that the discovery of the French pamphlet "does not clear up the whole mystery." Indeed it does not, and if you will carefully read Mr. Ford's amazing disclosures you will wish for more light. The main point is, of course, the source from which Nilus obtained the *Protocols* The Russians who knew Nilus and his writings, cannot all have been exterminated by the Bolsheviks. His book, in which the *Protocols* only form one chapter, has not been translated though it would give some idea of the man. He was, I have been told by a Russian lady, absolutely incapable either of writing any portion of the *Protocols* or of being a party to a fraud.

What is the most striking characteristic of the *Protocols*? The answer is *knowledge* of a rare kind embracing the widest field. The solution of the "mystery," if it is one, is to be found by ascertaining where this uncanny knowledge, on which prophecies now literally fulfilled are based, can be shown to reside.—I am, Sir, &c.,

SYDENHAM

APPENDIX I

PARALLELS OF THE JEWISH WORLD MASTERY PLOT ACCORDING TO THE PROTOCOLS, AND THE FULFILLMENT ACCORDING TO PLAN, AS SHOWN BY PAST, CURRENT AND PLANNED FUTURE EVENTS IN THE UNITED STATES.

WHY "THE PROTOCOLS" VITALLY CONCERN AMERICA

Americanism is *unconcerned* with the authenticity or the authorship of the famous so-called "Protocols of the Learned Elders of Zion," filed in the British Museum in 1906 via Russia, or whether, as alleged by Jewish writers, they are "racial libels," "forgeries" or "plagiarisms."

Americanism IS concerned with WHY such prophecy-plans, used to promote the bloody Jewish-Communist Conquest of Russia in 1917, have also been *adopted and actually fulfilled* in subversive Communistic laws and administration by the Jewish-Radical Roosevelt "New Deal" Regime (as paralleled herein).

A CLARIFICATION BRIEF

The author is not against Jews *as Jews*, as individuals or as to religion, but is anti-Jewish *solely* because their leadership is *actively anti-American*, and because the Jewish people *refuse* to repudiate it.

Tolerant citizens who "don't want to indict a whole race" and would make exceptions in this patriotic crusade, are reminded: (1) That the comparatively few sufferers of the offending minority, whose *leadership* predatorily attacked the hospitable majority, have not yet publicly renounced such guidance; (2) that millions of innocent American victims thereof are crying for simple justice; and (3) That said multitude obviously deserves relief first, since "charity begins at home."

Never having been seriously injured specifically by a Jew, the author writes with *no personal animus*. While patriotically resenting the alien subversive activities which have prostrated America under a Great Predatory SUPPRESSION, he *abstractly* analyzes the record in this vital problem.

He conceives the term "Jewish anti-Americanism" to include "Jewish" by ancestry, marriage, adoption or a "renegade association" *defens ee of* and loyal to Jewism before Americanism—therefore to be classified: "*Public Enemies Class A and B*."

He hopes for a settlement of the Jewish question through the *Whole* Truth, *Exact* Justice and American Honor; and believes those who cannot subscribe to that effective platform must confess prejudice.

THE STORY OF "THE PROTOCOLS" IN BREVITY

Just what are "The Protocols of the Learned Elders of Zion?"

A book placed in the British Museum via Russia in 1906 containing a record of 24 *alleged* secret meetings of an International Sanhedrin called "The Kohilleh." (Its New York headquarters listed in the telephone directory as located at 70 Fifth Avenue.) Asher Ginsberg of Russia, dubbed "King of the Jews," is credited with *editing* "The Protocols," which are now reported as having an European circulation *larger* than The Bible.

What is their purport?

A plot or organized conspiracy to establish a world Jewish super government on the structure of United Nations.

Do they indicate how this is to be done?

Yes. The protocolic war-strategy is to *promote Communistic revolution* among Gentile nations and seize politico-economic control *during the chaos* through "the power of gold," which is declared to have been corralled by Jews *through subsidization of the press.*

How are intelligent Gentiles to be duped?

By bewildering publicity propaganda, making it appear that subsidized political leaders are *against* the very subversive objectives *they secretly promote;* and by boring into key posts of *all* parties so that Jews will rule whichever way sentiment prevails.

Is there any modern evidence to support the world super-government plot-theory?

In 1920 noted Jewish Author Israel Zangwill called The League of Nations *'an essential Jewish aspiration.'* In 1922 Zionist Leader Nahum Sokolow referred to it thus: *"The League of Nations is a Jewish idea. We created it after a fight of 25 years."* The Imperial British Fascist League calls it *"a Jewish Trap."*

What is the origin of the profound philosophy behind the protocols?

Independent Gentile and Jewish writers trace back to destructive doctrines of the ancient books of the Talmud or Jewish bible, and then down through a brief "protocol of vengeance," named "Prince of the Jews," in 1492 at Constantinople (quoted on page 75 hereof).

Are there any *concrete* illustrations of ruthless philosophy?

Theodor Herzl, "Father of Zionism," told a British Royal Commission in 1902, that the Jews regard Gentiles as *"A Common Enemy;"* the implication being that *they make constant economic warfare on non-Jews.*

But what could be more *damning* than this protocolic confess on: "Anti-Semitism is *indispensable* to us for the *management* of our *lesser brethren?*" (Protocol No. 9). Such a satanic disciplinary strategy, however, is dictated by the ruthless philosophy, Jewry's essential *minority isolationstatus* amid all nations requires a merciless solidarity protective-policy since its leadership wages relentless economic warfare against Gentiles as "A Common Enemy."

The notorious "Kol Nidre" Day-of-Atonement-Prayer in the Talmudic Book "Sruichan Aruch Edit I, 136, reads: "All vows, oaths, promises, engagements and sweating which, beginning this very day of reconciliation until the next day of reconciliation, that we intend to vow, promise, swear and bind ourselves to fulfill, we repent of BEFOREHAND, let them be illegalized, annulled, annihilated, abolished, valueless, unimportant. Our vows shall be NO VOWS, and our oaths NO OATHS."

Is there any other modern testimony as to this destructive anti-Gentile philosophy?

Rabbi Lewis Browne—who ridicules the "chosen claim"—in his 1924 book "How Odd of God" says, *"We intend to REMAKE the Gentile—What the Communists are doing in Russia.* Three generations may be required." Over 30 million Russian Gentiles have perished *since the 'remake' started in 1917.*

"We Jews are the world's seducers, *destroyers* incendiaries and executioners," says London Jewish Savant Dr Oscar Levy in a preface to "The World Significance of the Russian Revolution," published in Britain by George Pitt-Rivers.

"There is an international super-capitalistic government supported wholly by the fact that gold is wealth * * * a central financial force playing a vast and closely organized game with *universal control* as its stakes."—From Ford's "International Jew" of 1920.

In European pamphlets Bismark is being quoted as having said: "Abraham Lincoln *read the plots* of Jewish financiers. He decided to *eliminate* International Jewish Bankers by establishing a system allowing states to borrow *directly* from the people. *His death was decided upon.* Nothing was easier than to find a fanatic to strike. The death of Lincoln was a disaster to Christendom."

The following excerpt is from Congressional testimony in California when Communistic activities were being investigated, having been taken from a book called "The Soul of Lincoln," and quoted from a statement made by him not long before his martyrdom:

"*Until lately* I have been in favor of unlimited liberty for every man, as our Constitution seems to provide.

"But is it not *an act of folly* to give absolute liberty of conscience *to a set of men who are sworn to cut our throats* the very day they have the opportunity for doing it?

"Is it right to give the privilege of citizenship to men *who are sworn enemies of our Constitution, our laws, our liberties and our very lives?*

"Is it not an *absurdity* to give to a man a thing *which he has sworn to hate, curse and destroy?*

"Sooner or later the people of the Republic must put a restriction on the *exercise of liberty* turned toward the *destruction of that from which it came.*"

Not many years afterward *European bribery* brought about the *demonetization of silver* in the U. S. and abroad, thereby giving International Bankers *full man putative control* over the limited monetary gold supply of the world and the property value it represents and symbolizes in exchange.

Does there appear to be any *powerful* activating motive behind the diabolical antagonism manifested in protocolic writings?

Revenge for ancient religious persecution (see 1492 Protocol on Page 75) is declared by some Jews to have been responsible for the economic and political program outlined therein against the Gentiles. Prominent Jews like James P. Warburg emphatically tell the writer that *religion has nothing to do with the present situation*, that it is really a political and economic problem.

What do modern Jewish leaders say about "The Protocols?"

They deny Jewish *authorship*, and brand them as racial libels, plagiarisms and forgeries, but have not indicated WHAT they forge. Proof has not been furnished that the Jews did not *conceive and write them.* Neither has the circumstantial evidence been disproved that Jewish-Radical "New Dealers" *patterned* the "economic death" NRA and other *regimentation* legislation after Israel Moses Sieff's subversive British "PEP" and Jewish Josephs ancient Egyptian paternal and communal "AAA"—prophetically outlined in the Old Testament's Genesis. Religious theology has held that actual *fulfillment* is the *acid* test of prophetic *authenticity.*

That "The Protocols," *without known authorship*, have achieved so enormous a circulation, *alone* bears eloquent testimony to "*authenticity*" per se—to say nothing of concordant *desperate Jewish suppression* of their publication everywhere, which of itself arouses widespread *suspicions.*

These Jews were prominent in the Roosevelt Regime, Justice Louis Dembitz Brandeis, *"Father of New Deal Philosophy"*; Prof. Felix Frankfurter, *"New Deal Legislative Exponent"*; Bernard M. Baruch, *"Unofficial President"*, Edward A. Filene, "NRA Financial Angel", Judge Samuel I. Rosenman, "Brain trust Founder"; Untermyer & Wise, "Nazi Boycott Twins"; Mordecai Ezekiel, Herbert H. Lehman, David E. Lilienthal, William C. Bullitt, Jesse I. Straus, Sidney Hillman Rose Schneiderman, Benjamin Cohen, Jerome Frank, Nathan Margold, Samuel Dickstein, E. A. Goldenweiser, Gerard Swope, Prof. Leo Wolman—"Chosen Invisible advisors" in a long list of "Political Key-Posters."

DEADLY PARALLEL NO. 1

Extracts From the Protocol Plans, With Their Actual Fulfillments in American Politico-Economic Life, Under the Roosevelt Jewish-Radical Regime

POLITICS

Protocol Plans	Fulfillments
Far back in the ancient times we were the *first* to cry "Liberty, Equality, Fraternity."—1*. When we introduced into state organisms the *poison of Liberalism*, states have been seized with a *moral illness*—10.	The United States of America is "sick" *politically.* Is this illness due to a poisonous propaganda *flood* of Liberalism, Socialism, Communism—during the Jewish-Radical New Deal Regime?
The politicist has nothing in common with the moralist he who wishes to rule must have recourse to cunning and make-believe; *frankness and honesty are vices in politics*—1.	Note a few *broken pledges* of the Jewish-Radical Roosevelt Administration: "Sound money at all hazards"; "farm recovery must not be coercive"; "a tariff commission free from executive interference"; "we will cut government expenses 25 per cent." Bureaucracy has *increased unprecedentedly* after pledges to reduce it. Promised economic recovery *has been blocked* by wholesale "experiments." And others!
In politics we must know how to *seize the property of others* without hesitations we must not stop at *bribery, deceit and treachery*—1.	Were voters "bribed" with Santa Claus gifts, and deceived by the New Deal administration of Jewish-Radical "reforms," which have *"transferred"* much *wealth?*
A *satisfactory* government is one that concentrates in the hands of *one person only.*—10.	Roosevelt was unquestionably given *dictatorial powers* by Jewish Radical pressure on Congress.
Throughout Europe and other continents we must produce ferments, discords and hostility. *Intensification of armaments* is essential to the completion of our plans.—7.	*Is there discord in Europe and America at present?*
We shall appear as *alleged* saviors of the workers from oppression, and propose to him to enter the ranks of our fighting forces—Socialists, Communists and Anarchists—3.	Jewish-Radical New Dealers have constantly posed as *saviors* of labor—and the American Federation of Labor is now reported to have been *communistically subverted.* It supported the Jewish "Big Business" Boycott against Germany for expelling Jewish Communists.
We have got into our hands the administration of the law, conduct of elections, the press, and educational training. We have *fooled*, bemused and *corrupted* the youth of the Gentiles by rearing them in principles and theories which are known to us to be fallacies, although *it is by us that they have been inculcated.*—9.	Are Jewish-Radical elements in prominent university professorships and columnist positions of great metropolitan newspapers? Has American youth been misled by brain-twisting theories and *false* propaganda?
Our power will be more invincible than any other because it will remain *invisible* until it has gained such strength that nothing can undermine it.—1.	Have we *"invisible government"* by Jewish unofficial advisors" at Washington such as Brandeis, Frankfurter, Morgenthau, Sr., Untermyer, Filene, et al?
The principal factor in politics is *secrecy*, the word should not agree with the deed of the diplomat.—7.	*Who knows* the secret features of the Securities Paralysis Act, Monetary Deflation Law, NRA SEC and 3-Billion Relief

Moscow? Communistic propaganda *increased after* U. S. recognition of Jewish Soviets *despite pledges* by Moscow that it would stop.

We have in our service persons of *all doctrines*—Communists, Socialists, demagogues, utopian dreamers.—9.

Washington *swarms* with all these classes, including members of the Jewish exploited American Civil Liberties Union, whose "main function is to attempt to protect Communists in their advocacy of force and violence to overthrow the U. S. Government," according to House of Representatives Report 2290 of Jan. 17, 1931

To sum up our system of keeping the governments of the Gentiles of Europe in check, we shall show our strength to one of them *by terrorist attempts*.—7.

The "Red Terror" in Russia has "*liquidated*" *10 million Gentiles*. NRA "economic death" policy terrorized and ruined American small business men.

We shall create an intensified centralization of government.—5.

Political power has been *centered* as never before in Washington Jewish-Radical Hands.

We have set the people on the *hobby-horse* of an *idea* about the *champion* of individuality by the symbolic unit of collectivism. This hobby-horse is a *most fast violation* of the most important law of nature, which has *established* one unit unlike another *precisely for the purpose of instituting individuality*.—15.

The youth of America, *radically* socialists and demagogues *ride* this hobby-horse roughshod over all American Constitutional rights.

We must diminish personal individual nothing is more dangerous to our cause.—3.

Restrictive regimentation laws in industry and agriculture have *extensively curtailed individual liberties*. Jewish-Radical publicity "*unceasingly*" extolls as "*propaganda*" all individual criticism of policies.

The best results in governing are attained *by violence*.—1.

Investigators report that there were more *strike violence* during the Roosevelt Jewish-Radical Regime than in *over 25 years previous*.

God has given to us, his Chosen People, the gift of dispersion, and in this, which appears to be our weakness, lies some fatal *our strength*—which has brought us to the threshold of *sovereignty over all the world*.—11.

How does this check up with super-government League of Nations "*aspirations*" voiced by Jewish Author Zangwill in 1920, Zionist Leader Sokolow in 1922 and Rabbi Wise at the 1934 Geneva Jewish Congress?

ECONOMICS

Protocol Plans	Fulfillments
Wars should be brought on to the economic grounds our INTERNATIONAL right will then WIPE OUT NATIONAL RIGHTS.—21 *the despotism of capital is entirely in our hands*.—1.	Germany was subjected to Jewish *Capitalistic* Boycott pressure for expelling Jewish *Communists*. "Wars are generally caused by *economic pressure*," Jewish Special or Baruch told a Senate Committee March 27, 1935. President Brown of the "American Hebrew" in May, 1934, told the writer in the presence of a witness that the Jews were going to "bring a war on" the World.
With the aid of gold—which is all *in our hands*—we shall create *universal economic crises* which will bring industry to *stand-still*.—3.	Who is hoarding gold and silver but the Washington control?
We shall establish huge monopolies.—6.	Was NRA a "huge monopoly"? American credit and banking have been unprece-

dentedly monopolized by the Jewish Radical Regime.

To give the Gentiles no time to think, their minds must be *diverted* * * * thus all nations will take no note of their *common foe*.—4.

Is the American majority, due to *diversions*, its *subverted* press, and *misleading* propaganda, still *blinded* to the deadly peril of the Internationalistic menace, slowly succumbing to crucifying serfdom?

THE PRESS

Protocol Plans	Fulfillments
We must compel governments to act as favored by our plans, *secretly promoted* through the *great power of the press* which, with but few exceptions which may be disregarded, *is already in our hands*.—7.	Are the American press, screen and radio *Jewish-dominated* through ownership and advertising subsidization? *Read the answer in directorships and press Jewish department store "ads."* "The Jewish banks are supreme, and one by one the Jews are capturing the principal newspapers." British Ambassador Springe-Rice wrote his Government on Nov. 13, 1914, from Washington, D. C.
To put public opinion in our hands we must bring it to a state of *bewilderment* by giving expression on all sides to *so many contradictory opinions as to cause the Gentiles to lose their heads and make it impossible to know where they are in the resulting chaos*.—3.	This is a *key-strategy* of the protocols. Have we been *bewildered* by the Jewish-Radical flood of *propaganda* in the press, over the air and on the screen? "The present can be called 'the *Muddle Age*'," said former Congressman James M. Beck and Washington has been aptly termed "*The Kingdom of Confusion*."

DEADLY "PARALLEL" NO. 2

Exposing the Jewish Capitalistic Cause of Jewish Revolutionary Communism—a "Solidarity" Alliance Between Two Apparently Conflicting Theories, Against the Gentile "Common Enemy"

How can two *conflicting theories* such as Jewish Capitalism and Communism *work together practically*?

The answer to "*Who* finances Communism?' supplies the *reconciliation* of the apparent paradox. Knowledge of *protocolic strategy* gives the key, viz.: *The Jewish Capitalism promotes revolutionary Communism and seizes control in the chaos.* Unrefuted printed documents published in Europe and America declare that international Jewish *Capitalists* Schuff-Warburg-Rothschild *financed* Jewish *Communists* Trotsky and Lenin in the "Red" Conquest of Russia, and established a Bolshevist *Capitalistic* Soviet.

Let Jewish and Gentile authorities give further testimony.

"*Jewish elements* provide the driving forces for *both Communism and Capitalism*"—Dr Oscar Levy, London Jewish Savant

'When we Jews 'sink' we become a *revolutionary (Communist) proletariat*; when we rise there rise also the *terrible (capitalist) power of the purse*"—Theo. Herzl, "Father of Zionism," calling Gentiles "a common enemy."

* Figures are protocol numbers.

"The propaganda of *Communism* throughout the world, in organization and direction, *is in the hands of Jewish agents.*"—Hilaire Belloc, French author.

"The Jews were the *directors* and strategists of the Marxist revolution in Germany.'—British Journalist A. S. Leese.

"The ideals of *Bolshevism* are at many points *consonant* with the *finest ideals of Judaism*"—Jewish Chronicle in 1919.

"The Revolutionary Council which took over Russia was composed of 565, of whom 469 *were Jews.*"—U. S. Congressional Record.

"We Communists say there is one way to abolish the capitalist state, and that is to smash it by *force*; this means *civil war.*"—Russian-born Jewish Editor Olgin of the largest *Communist* newspapers in the U. S.

"The time has come when Jews of America should begin to *feel the great responsibility for the evil deed (Communism) planned and hatched in the Camp of Israel.*"—B. A M Schapiro, a New York "Jew by race, Christian by faith."

D'Israeli wrote: "The most *skilfull accumulators* of property *ally themselves with Communism.*'

"Two of the most *prominent supporters* of this institution (Mena Ark., Commonwealth College) are Justice Louis D. Brandeis and Mrs. Brandeis," said the National Republic of November, 1930. Brandeis was a Jewish corporation lawyer. Arkansas legislators closed that college as "*Communistic.*"

Jewish *Capitalist* Filene of Boston is reported to have *financed the Communistic NRA* until the Roosevelt Regime took it over.

"The two Internationales of Finance (Capitalism) and Revolution (Communism) work with ardour; they are the two fronts of the Jewish International. * * * There is a Jewish conspiracy against all nations."—Rene Groos, a Jewish writer in the Nouveau Mercure of May, 1927.

"If my people do not mend their ways and be good citizens in fact, pretty soon the time is coming when America is going to see pogroms beside which the pogroms of Europe have been nothing! Nothing!"—Late New York Jewish Philanthropist, Oscar Straus.

Prof. H J. Laski, Jewish Director of the Socialist Fabian Society of England is reported in a London publication as prophesying on Dec. 2, 1934. "If the experiment *for which Roosevelt is responsible* were in any serious degree to break down, the first result, because of the association of a number of eminent American Jews with it, would be THE OUTBREAK IN THE U. S. OF ANTI-SEMITISM, MORE PROFOUND THAN ANYTHING ANGLO-SAXON CIVILIZATION HAS SO FAR KNOWN."

A SOLUTION OF THE JEWISH PROBLEM

This whole analysis now *logically focuses* toward a sound solution of the Jewish Problem. The author favors a verdict based on the *Whole Truth, Exact Justice and Absolute Honor—enforced* by politico-economic *penalties.*

But Jewry must *first* appear with *'clean hands,'* before the Bar of America, to demonstrate good faith and allegiance to Americanism *before* loyalty to its own interests, by the establishment of the following *prerequisites to a fair hearing.*

Prerequisites

(1) American publicity channels MUST BE FREED from Jewish advertising or other intimidation.

(2) Political Jews MUST WITHDRAW from all "key" positions to permit restoration of American majority REPRESENTATIVE Constitutional Government in place of present centralized minority "invisible rule" energizing Roosevelt.

(3) MONOPOLIES of leadership of national and local political parties by Jewish "key controls" MUST BE ELIMINATED.

(4) Jewish Capital MUST RETIRE from its anti-social monopoly of screen, radio and other American NECESSITY ENTERPRISES.

(5) Jewish un-American professors and teachers MUST BE PUT OUT OF institutions of learning.

(6) Jewish monopoly of the judiciary of America's great metropolis MUST BE OUSTED.

DEFENSIVE COUNTER-STRATEGY

Through monopoly of press and radio there is now being conducted by organized Jewish leadership the most colossal high-pressure publicity campaign in history to *"sell Jewry"* to Americans as absolutely "pure"; but since that leadership, holding Gentiles to be "*a common enemy*" has for many centuries *systematically deceived, exploited and boycotted us,* why should we believe *anything* it says now, or look upon propaganda in the subsidized press as other than *trickery, treachery and treason* to America—until Jewry repudiates its present leadership and *actually abandons* the hostility that is spreading *economic attrition-death* through the U. S. Not by words, but *"by their deeds shall ye know them.'*

Do Americans want their Avenues of Equal Opportunity closed to them and their children by an alien "crowding out"—not on merit, but on money-power?

Meantime, these practical self-protective individualistic measures seem imperative—

(1) A *"Buy Gentile"* patriotic crusade to defeat the *active Jewish-Radical pogrom-boycott on American politico-economic life,* which is effectively *destroying national resources.*

(2) *"Pitiless Publicity"* by word-of-mouth, pamphleteering and otherwise, to enlighten and dissipate the deadly inertia of American citizens *blinded by misleading protocolic propaganda,* energized and financed *by Jewish-Radical elements in control of the press and radio.*

THE "VENGEANCE" PROTOCOL OF 1492

No denial, as to the authenticity, authorship or otherwise seems to have been authoritatively made of the "Protocol of 1492," when Chemor, Chief Rabbi of Spain, is reported as having written to the Grand Sanhedrin in Constantinople for advice when a Spanish law threatened expulsion of his people. The following "revenge-reply" is said to have been found in the Archives of Toledo, Spain:

"Beloved Brethren of Moses. We have received your letter. The advice of the Grand Satraps and Rabbis is the following:

(1) As for what you say, that the King of Spain obliges you to become Christians, do it, since you cannot do otherwise.

(2) As for what you say about the command to despoil you of your property, make your sons merchants, that *they may despoil,* little by little, the Christians of theirs.

(3) As for what you say about making attempts on your lives, make your sons doctors and apothecaries, that *they may take away Christian lives.*

(4) As for what you say of their destroying your synagogues, make your sons canons and clerics in order that *they may destroy churches.*

(5) As for the many other vexations you complain of, arrange that your sons become advocates and lawyers, and see that they always mix in the affairs of state, that *by putting Christians under your yoke* you may DOMINATE THE WORLD, and be AVENGED on them.

(6) Do not swerve from this order that we give you, because you will find by experience that, humiliated as you are, you will reach THE ACTUALITY OF POWER."

(Signed) PRINCE OF THE JEWS OF CONSTANTINOPLE

A SUMMONS TO MILITANT AMERICAN MANHOOD

(Only Truth, Justice and Honor Can Set Us Free)

To One Hundred Fifty Million American Freemen:

Now is the time to lend every possible financial and other *support* to a selfless PRO-American Crusade with *no racket to serve or complex to nurse*—(1) One that is *consecrating directly to campaign expenses, every dollar received*, (2) That KNOWS the great peril the nation is facing, *and the real remedy therefor;* (3) That has demonstrated *capacity* to face facts in the raw, *without fear or favor*. (4) That is attacking the *Cancerous Cause* instead of its radiating *Symptoms, and by a policy* such has achieved *vitally important* coast-to-coast results; (5) That has *concrete practical constructive plans* which, *adequately financed*, properly focused and boldly executed, *cannot fail* to overthrow an alien-admitted *resistance*, and restore representative Constitutional Government; (6) Whose crusade contemplates EXACT JUSTICE for Gentile and Jew.

Why longer *dally* with a danger that may at any time *flame into civil war? Let us strike now like men, with the full patriotic power of never-defeated America*, at the diabolical CAUSE of Marxism and its ballyhooing dupes and racketeering rats.

WARN your national and state representatives that their BLIND submission to secret sinister influences, in direct violation of their oaths to "preserve, protect and defend" American liberties, is now DRIVING the middle-class majority toward a defensive anti-minority CIVIL WAR.

If you can't afford to contribute cash, be a Paul Revere and *personally broadcast the deadly peril*—by spoken and written word.

The evangelical fervor of aroused American public opinion, in an invincible *self-preservation* crusade, will *liberate* the subsidized "great power of the press" and *smash* this *"Cross of Gold."*

Are Americans to be Slaves or *Masters in their own House?*

"DAMN THE TORPEDOES! FULL SPEED AHEAD! JOIN UP WITH COMMON SENSE!"

BY A PATRIOTIC AMERICAN WHO LOVES AMERICA.

APPENDIX II

IS COMMUNISM JEWISH? WHAT DO THE JEWS THEMSELVES SAY ABOUT IT? JEWISH ORGANIZATIONS TODAY ARE TRYING TO DISAVOW COMMUNISM. WHAT HAVE THESE SAME ORGANIZATIONS AND PAPERS SAID ABOUT COMMUNISM IN THE PAST?

For thirty-five years since 1917, Jewish papers including the B'nai B'rith official paper, have never uttered one word against Communism, but have smeared those who opposed Communism. Now that the world is becoming aware that Communism is Jewish, the Jews are changing their plan, and are now using the anti-Communist line to further carry out their plans for world rule.

Quotations

The "Jewish Communal Register" of 1917-18, published by "Kehillah (Jewish Community) of New York," 356 Second Ave., New York (p. 1019) praises Jacob Schiff head of Kuhn Loeb & Co. for financing the Russian Red Revolution.

Rabbi Stephen Wise said: "Some call it Marxism; I call it Judaism."

"Without exaggeration it may be said that the great Russian Revolution was indeed accomplished by the hands of the Jews." Statement of the Jew, M. Cohen in "The Communist Charkov,' April 12, 1919.

Walter Rathenau, Jew, late Financial Dictator of Germany, in "The Wiener Free Press," Dec. 25, 1909: "Only 300 men, each of whom knows all the others, govern the fate of Europe. They elect their successors from their entourage. These Jews have the means in their hands of putting an end to the form of any State which they find unreasonable."

"Jewish World," London, Sept. 22, 1915: "No one pretends that a Japanese or Indian child is English because it was born in England. The same thing applies to the Jews."

Speaking before the Jewish Institute of Religion in New York, October 3, 1934, Professor Reinhold Niebur, a Jew, said, "Marxism is the modern form of Jewish prophecy."

"We Jews, we, the destroyers, will remain the destroyers forever. Nothing that you do will meet our needs and demands. We will destroy because we need a world of our own." The Jew, Maurice Samuel, in his book "You Gentiles," page 155.

"The world revolution which we will experience will be exclusively our affair and will rest in our hands. This revolution will tighten the Jewish domination over all other people." Paris Jewish magazine, "Peuple Juif," Feb. 8, 1919.

"We are Jews and nothing else, a Nation within a Nation." Dr. Chaim Weizmann in "Great Britain, Palestine and The Jews."

Bernard Lazare, a Jew, in his book "Anti-Semitism and its Causes," Paris 1894, wrote. "The spirit of the Jew is essentially a revolutionary spirit and, consciously or otherwise, the Jew is a revolutionary."

"The Jew Is a Communist" *Otto Weiniger* in his book, "Sex and Character," Vienna, 1921.

"The United Nations Ideal is a Jewish Ideal." *Ben Gurion*, Time Magazine, Aug. 16, 1948.

Nahum Sokolow, Zionist leader, Aug. 27, 1922, at Carlsbad Congress, per New York Times of Aug. 28, 1922. "The League of Nations is a Jewish idea. We created it after a fight of 25 years. Jerusalem will some day become the

capital of world peace. What we Jews have accomplished after 25 years of struggle we owe to the genius of our immortal leader Theodor Herzl."

"We have exterminated the capitalists and property owners in Russia. We are going to do the same to the intelligensia of Europe and America." *Zinoviff*, Chairman of the Communist Third International (Congressional Record, Dec. 19, 1925).

"One of the finest things ever done by the mob was the crucifixion of Christ. Intellectually it was a splendid gesture. But trust the mob to bungle. If I'd had charge of executing Christ I'd have handled it differently. You see, what I'd have done was had him shipped to Rome and fed to the lions. They never could have made a savior out of mincemeat." Ben Hecht, Zionist Writer of Hollywood p. 20 "A Jew in Love."

"The Jewish religion is hostile to Christianity in general and to the Catholic church in particular." M. J. Ogilz in *"The Morning Freiheit"*, N. Y. daily, Jan. 10, 1937. (Jewish newspaper).

"We intend to remake the Gentile . . . what the communists are doing in Russia." Rabbi Lewis Browne in his book, "How Odd of God" published 1924.

"Nationalities must disappear, religion must be suppressed. But Israel must not disappear for this little people is the Chosen of God." *Adolphe Cremieux*, president of L'Alliance Israelite Universelle, in "Les Archives Israelites," Paris Nov. 25, 1861.

"What we Jews must do is to set our faces as flint against Fascism, against any form of it whatsoever. Our next step to be taken as soon as ever it is possible, must be to seize, in the interest of the workers, all the nations industries, and let nothing whatsoever stand in our way, even should we have to use violence." *James Waterman Wise* (Son of Rabbi S. Wise, N. Y.) speaking from the pulpit of the Free Synagogue, in N. Y., Jan. 28, 1934 on "The Rising Tide—Will it Overwhelm Us?"

"The revolution in Russia is a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half the Jews of the world . . . but the revolution in Russia is a Jewish revolution also because Jews are the most active revolutionists in the Czar's empire." From the Zionist organ, *"The Maccabean,"* New York, November 1905, p. 250, headline "A Jewish Revolution."

The Jewish writer, *Walter Brody*, wrote in the New Masses, May 12, 1936, page 15: "The undeniable problem of the Jew can only be solved in a socialist society."

The Jew, *Louis Fisher*, wrote the following in the "New York Jewish Tribune," January 18th, 1924: "If the Bolsheviks are to be judged from what the Jews have gained with them in the realm of instruction, the verdict is certainly in their favor."

Otto Weininger, a Jew, states in his book: "Sex and Character," Vienna, 1921, Page 413: "The Jew is a Communist."

Clare Sheridan, traveler and lecturer, stated in an interview carried in the "New York World" of December 15th, 1923: "The Communists are Jews, and Russia is entirely administered by them."

The London Times for March 29th, 1919, reported as follows: "Of the leaders who provide the central machinery for the Bolshevist movement, not less than 75 per cent are Jews. Among the minor officials the number is legion."

The columns of the *London Jewish Chronicle* for April 4, 1919, carried the following statement: "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists. The ideals of Bolshevism are consonant with many of the highest ideals of Judaism."

Theodore Herzl, World Zionist leader, wrote in the "Jewish State" "When the Jews sink, we become a revolutionary proletariat (communistic), when we rise, there also arises our terrible power of the purse" (Capitalistic).

The periodical *"Atia"* carries the following in its February-March 1920 issue: "In all the Bolshevist institutions the heads are Jews."

From the *Universal Jewish Encyclopedia* "The Jewish Voice," New York City, for October 1941 carried the following statement by Dr. Chaim Weizmann, world Zionist leader: "We wholeheartedly respond to the appeal of the Jewish rally in Moscow . . . We are proud of the struggle put up by the Soviet armies whose successes evoke universal admiration and fortify confidence in ultimate victory."

Joseph Dunner, Zionist Jew, in "The Republic of Israel," page 10, October 1950 stated the following: "To Christians of all denominations Jesus is the symbol of all that is pure, sacred, and lovely. To Jews from the fourth century, Jesus became the symbol of anti-Semitism, of libel, of cruelty, of violent death."

The Manifesto signed by Chief Rabbi Mehachem Glukin of Minsk, along with five other Rabbis, on Feb. 25, 1930, made the following declarations: "From a world standpoint, it is a fact of the greatest importance that the head of the Communist Party, and the head of the Soviet Government, Lenin, issued a decree in which the anti-Semites are denounced as the enemies of the different peoples. "UNDER THE SOVIET REGIME, WE HAVE NEVER BEEN SUBJECTED TO ANY PERSECUTION FOR OUR RELIGIOUS CONVICTIONS. We consider it our duty categorically to declare THAT IN THE USSR NO RABBI HAS EVER BEEN THREATENED WITH THE SENTENCE OF DEATH OR ANY OTHER SEVERE PUNISHMENT, NOR IS ANY AT THE MOMENT SO THREATENED. During the whole period of the soldiers and the workmen's councils in the USSR, not one single rabbi was shot."

"Lenin On The Jewish Question," booklet dated Aug. 9, 1918, by *Diamanstein, Jew:* "The Council of People's Commissar has instructed all Soviet Deputies to take uncompromising measures to tear out the anti-semitic movement by the roots; pogromists are to be placed outside of the law."

Scholem Asch, quoted by the "Jewish World," London, 29-6-22: "In Russia peasants, soldiers, everybody hates Jews . . . Jews of Russia are unanimous in believing that the fall of the Soviets and the grasping of power by OTHER HANDS would be the greatest calamity for Jews that could be imagined."

OUSTING CHRISTMAS. The following quotation is from the New York Jewish newspaper, "The Day," of Dec. 14, 1935: "WE WANT ALL THE CHRISTMAS PROPAGANDA STOPPED. The masses of the Jewish people in America HAVE A RIGHT TO DEMAND from the educational system in the United States that IT KEEP CHRISTMAS OUT OF THE PUBLIC SCHOOLS."

The London *"Jewish World"* of August 18 1922, carried this statement: "Business is gaining in Russia, and with new regime Jews are promptly becoming the captains in industry. There are now 100,000 Jews in Moscow and Kosher butcher signs are seen in all streets . . . however, anti-semitism is growing in the city parallel with the increase of the Jewish population."

The "American Hebrew," the Nation's most outstanding Jewish weekly, said on September 10, 1920: "The Bolshevist Revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction of Jewish planning, whose goal is to create a new order in the world. What was performed in so excellent a way in Russia, thanks to Jewish brains, and because of Jewish dissatisfaction, and by Jewish planning, shall also, through the same Jewish mental and physical

forces, become a reality all over the world. What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries . . ."

"Fundamentally Judaism is Anti-Christian"—Jewish World, March 15, 1923.

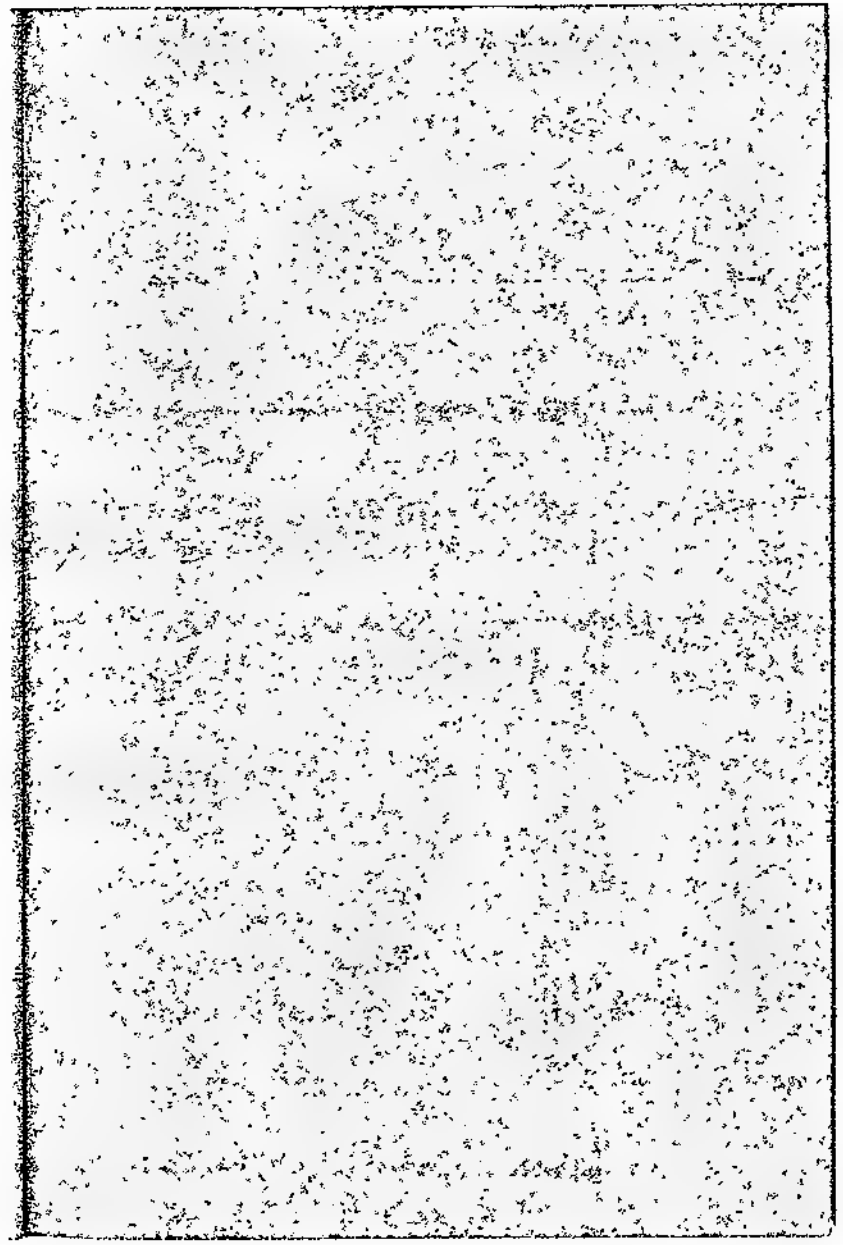
In his Introduction to the Protocols Nilus wrote that a manuscript had been handed to him about four years before (1901) by a friend, since deceased, who vouched that it was a true translation of an original document stolen by a woman from one of the most influential and most highly initiated leaders of Freemasonry, at the end of a meeting of the initiated in France, "that nest of Jewish-Masonic conspiracy." Nilus added that he now revealed this manuscript under the title of "The Protocols of the Elders of Zion," which he says are not exactly minutes of meetings, but a report, with a part apparently missing, made by some powerful person Nilus frankly admits the impossibility of producing written or oral proof of the authenticity of this document and says that we must be satisfied with the circumstantial evidence which abounds. He maintains that the contents of the document ought to suffice for "those who have ears to hear" as being obvious, and thus anticipates the outcries from Jews, and Gentile sycophants, that the document is a forgery.

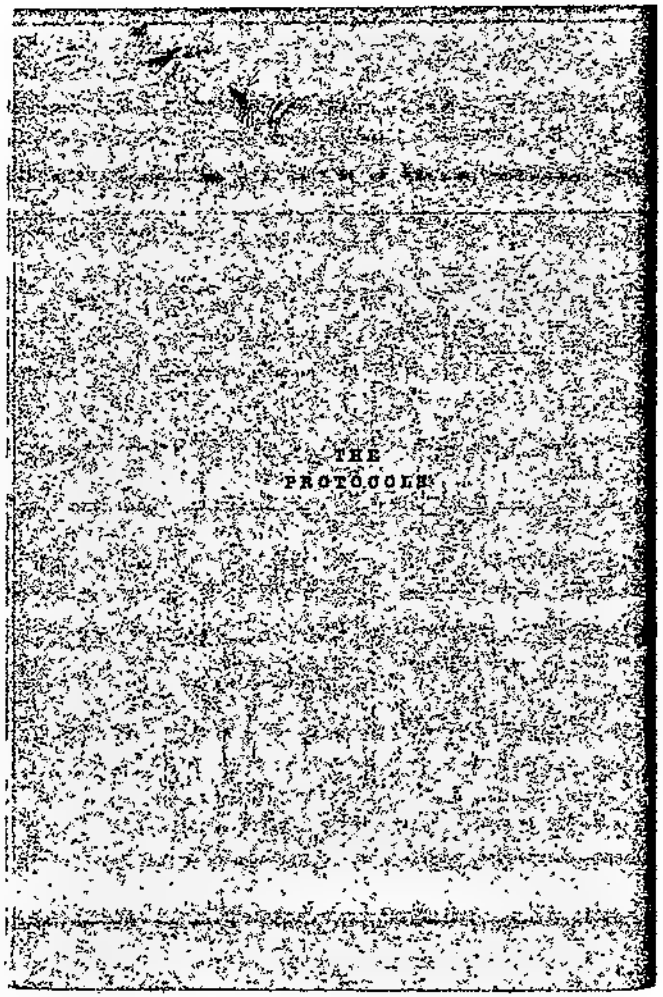
The Times pamphlet "The Truth about the Protocols. A Literary Forgery" (1921) (containing parallel passages from the Protocols and from Maurice Joly's "Dialogue aux Enfers entre Machiavel et Montesquieu") (1865) proved nothing either way. It is this work of Joly's to which Lord Sydenham alludes in his letter.

The book by Mrs. Nesta Webster mentioned in that letter is *World Revolution*, now out of print. The subject is dealt with at some length in her *Secret Societies and Subversive Movements* (Appendix). (20/-).

The so-called Berne Trial which ended in 1937 was inconclusive. The Appeal Court reversed, in favor of the Swiss Fascists who had been distributing the Protocols, the judgment of the lower Court which was in favour of the Jewish plaintiffs. The Appeal Court laid it down that the question of forgery did not arise. Any newspaper in this country which led its readers to believe that the Protocols had by this Trial been proved a forgery, stated a deliberate falsehood.—*B.P.S.*

Published by
COMMON SENSE, UNION, N. J.
The Nation's Anti-Communist Newspaper
Published semi-monthly




THE
PROTOCOLE

ENCLOSURE TO DIRECTOR, FBI

RE: "PROTOCOLS"
Edited by VICTOR E. MARSDEN
SM - C

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ENCLOSURE

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62-40827-3

STANDARD FORM NO. 64

Office Memorandum • UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI

DATE: JANUARY 20,

FROM : SAC, SAVANNAH

SUBJECT: "PROTOCOLS"
Edited by VICTOR E. MARSDEN
SM-C

Mr. CHARLIE CHEEK of VFW Post #1, Columbia, South Carolina, advised that this publication was mailed to him through the mails and he did not keep the outside folder and did not know where it came from; but from a quick perus of this publication it deals with how that Communism is a Jewish world plot to enslave the Gentiles by creating wars and revolutions.

This information is being furnished to the Bureau for information purposes in the event the Bureau has not previously received a copy of this publication.

Enclosure

RMO:enm

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SD	65-4274-	6370
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February 8, 1955

PROTOCOLS OF THE ELDERS OF ZION

No investigation has been conducted by the FBI pertinent to your inquiry. You are referred, however, to two pamphlets containing information on the captioned subject: "Protocols of the Learned Elders of Zion," translated from the Russian of Professor Nilus by Victor E. Marsden and published by "Common Sense," Union, New Jersey; and "The Protocols of the Elders of Zion, The Greatest Lie in History," by Benjamin W. Segel, translated from the German by Sascha Czazekes-Charles, and published in 1934 by the Bloch Publishing Company, New York, New York.

(62-40827) (Publications)

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62-40827-4X

February 18, 1964

Mrs. F. R. Holland
120 East 75th Street
New York 21, New York

Dear Mrs. Holland: FAUSTHEN J. J.

I received your letter on February 14th, with enclosure, and want to thank you for your thoughtfulness in sending me "Protocols of the Learned Elders of Zion."

Sincerely yours,

J. Edgar Hoover

1 - New York - Enclosure
NOTE: Correspondent is not identifiable in Bufiles. Pyramid Book Shop is reflected in Bufiles as anti-Semetic, pro-Nazi organization. Victor E. Marsden, translator of instant publication, was the Russian Correspondent of the London Morning Post. He reportedly died in England, date not known. His writings have been distributed by Gerald L. K. Smith and his Christian Nationalist Crusade.
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MAR 5 1964

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Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Casper
Mr. Callahan
Mr. Conrad
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Mr. Gale
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Mr. Tavel
Mr. Trotter
Tele. Room
Miss Holmes
Miss Gandy

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Dear Mr Hoover,

On a million to one chance that you may not have a copy of the famous Russian forgery, I'm sending you one.

If you're already overstocked, give it to someone who might be interested, as I understand that they're not too easy to come by.

Yours sincerely,

62-4827-4X

REC-124

Fausthen (?) J. Holland

FEB 25 1964

ENCLOSURE Book Dec. 4, 11

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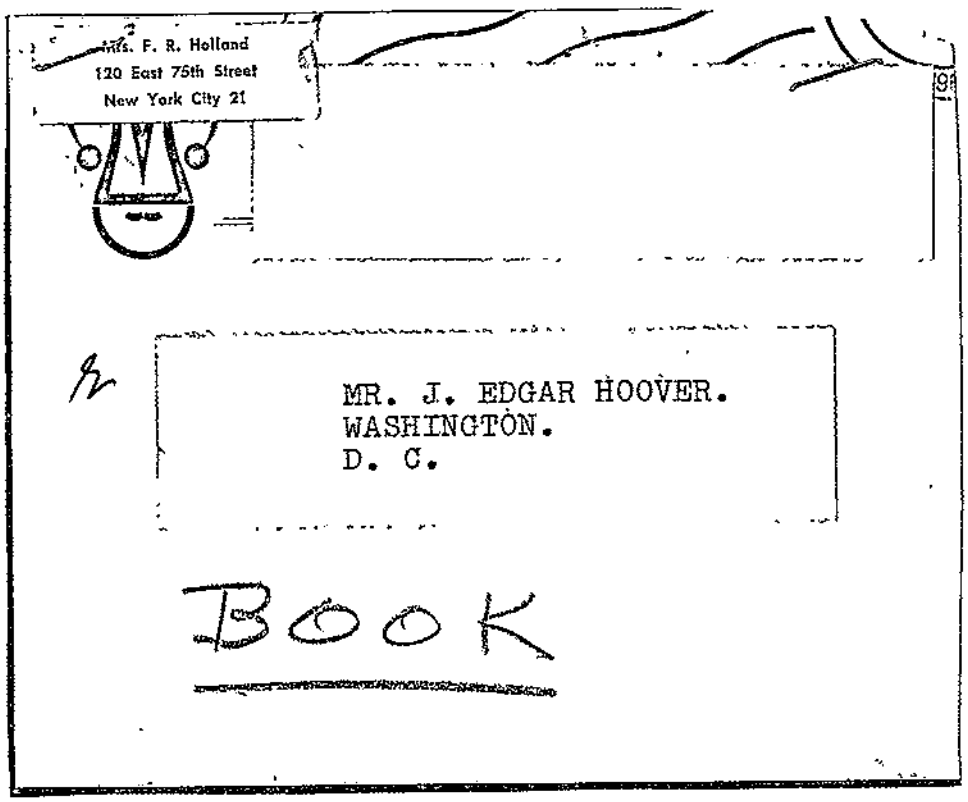

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PROTOCOLS

of the Learned Elders of

ZION

Translated from the Nilus Documents

By

VICTOR E. MARSDEN

Edited by

CLYDE J. WRIGHT

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PRICE 50 CENTS

Reprint by

THE PYRAMID BOOK SHOP

P. O. Box 2544—Fairview Sta.

Houston, Texas

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED DATE 3/31/97 BY SP3BTJ/BAW 35735

JEWISH NATIONALISM

"ORGANIZE, ORGANIZE, ORGANIZE, UNTIL EVERY JEW MUST STAND UP AND BE COUNTED—COUNTED WITH US, TO PROVE HIMSELF, WITTINGLY, OR UNWITTINGLY, OF THE FEW WHO ARE AGAINST THEIR OWN PEOPLE."

—Louis D. Brandies, Justice of the United States Supreme Court, "Zionism", pp 113, 114.

"This clannishness would eventually break down were it not for the deliberate effort of Jewish leaders who are determined that Israel shall remain an imperium in emperio. If the Jews persist in maintaining a distinct, ethnic consciousness and an exclusive community life, anti-Semitism will trive in America as it has thrived in Europe. The American nation, itself the result of fusion, will not tolerate without a protest a foreign element in it."

—Herbert Adams Gibbons in the Century.

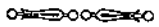
At date of this writing (Feb. 1934) a sweeping boycott against German-made goods, amounting to what might be called widespread Jewish propaganda,—as of a Jewish nation, within our American nation, waged against a neighboring nation with whom America is at peace:. That is to say—what amounts to the same thing as a war by Judah against Germany, is being conducted in a country which belongs to neither Judah nor Germany. The while Judah sobs "Persecution".

FEB 24 1934

PROTOCOLS

of the Meetings of the

LEARNED ELDERS OF ZION



VICTOR E. MARSDEN'S Translation of

the Nilus Documents

Edited by

CLYDE J. WRIGHT

PYRAMID BOOK SHOP
P. O. Box 2544—Fairview Sta.
Houston, Texas
February 1934

INTRODUCTION

The Protocols consist of 24 documents, first published in Russian (1905) by Sergyei Nilus. In 1906, copies were placed in the British Museum. Jewish authorities deny the authenticity of these documents.

In an interview (Feb. 17, 1921), given publicity in the New York World, Mr. Henry Ford, expressing himself with regard to the Protocols, said:

> "THEY FIT IN WITH WHAT IS GOING ON. . . . THEY HAVE FITTED THE WORLD SITUATION UP TO THIS TIME. THEY FIT IT NOW.

Marsden Translation

The "Nilus" document (in Russian) was translated into English by Victor E. Marsden, who was formerly a Russian correspondent for the Morning Post. Mr. Marsden is quoted (Britons Pub. Soc. whose copy was used for this re-print) as saying that during the work of the translation, the diabolical spirit of the matter which he was obliged to turn into English made him positively ill. The work probably cost Marsden his life.

Difinition

"Protocol" means "Minutes of Proceedure",—and in this case alleged to mean Minutes of Proceedings of the Learned Elders of Zion; addresses delivered to an innermost circle of the Rulers of Zion.

The authenticity of The Protocols is proved as you would prove the text in an arithmetic; as you would prove the electrician by pushing the electric button. The Protocols are proved in the manners, habits and customs of the Jews themselves, and the results which have followed Jewish participation in civil, social, industrial, financial and political problems. THE JEWS HAVE LIVED UP TO THE PROTOCOLS.

The Protocols were probably re-issued at a certain Zionist Congress held at Basle in 1897, presided over by the late Father of Modern Zionism, Theodore Herzel.

Perhaps The Protocols alone can be depended upon to reveal to the deluded Socialists their illusion, and how they were outwitted by an intricate intriguing plot too complex for the average mind to in-

terpret. The same applies to Modern Christianity.

Comparing Jewish propaganda, practices and intrigue with the spirit and letter of The Protocols, reveals a clandestine Anti-Christ attack upon Christianity. Sovietism in Russia became the great protagonist of Protocolist's intentions.

Judah became Socialism by inventing, organizing and controlling the movement. At first the Socialists were promised an end to exploitation. The honest socialists were deluded into believing that Socialism was to bring about the end of "Rent, Interest and Profits," and also to bring about a "Democratic" society.

The Protocols and the Russian sample of Sovietism reveals that Judah means to rule over a world-slavery of all other races, by a mythological "King of the Jews", carrying out a fabricated demagoguery that the Jews are a "chosen people" of God. Judah means to dictate a State which owns, operates and controls all production and distribution. Government is to be an autocracy. The Paternalistic state is to become the "profiteer". The people are to become "robots". The children of Israel are to come into bondage.

"INTEREST" IS NOT TO BE DONE AWAY WITH, as the Socialists were led to believe. Profiteering is not to be done away with, but will become the function of the Paternalistic State. Interest will still continue to be paid to the private owners of money and credits. The world is to be bonded for an amount, the interest on which will tax labor to the limit. The World Panic was plotted and manufactured for the purpose of creating this BONDAGE; — BONDS to exceed the values of the world's wealth; an INTEREST burden greater than the producers can bear.

Paternalistic PROFITEERING will be conducted to support an inner clique (mainly Jews) in extravagant elegance. Further exploitation to be had by INTEREST to be paid to the owners of BONDS. THIS IS THE PERFECTED CAPITALISM.

After "Accumulating the wealth of the world", the next thing which the money-mongers had to decide was WHAT TO DO WITH THIS "ACCUMULATED WEALTH OF THE WORLD". How can it be made secure? How can it be made to earn interest forever?

The answer is, Socialism, Bolchevism, Sovietism. The formula is, "Government Ownership, Management and Control of All Public Utilities", by a Paternalistic Autocracy. Russia is the first outstanding sample.

In perfect accord with The Protocols, the Jews are borrowing and bonding the unsuspecting Russian people into an inhuman robot peonage, which is to be a comparative hell alongside the former peasantry of the Czar. Russia is not only borrowing at home but abroad The Paternalistic Soviet State is guaranteeing the INTEREST to be paid

to the private owners of money. Shylock is by nature a usurer. Of course the principle will never be paid. The precedent of moratoriums is already established. Bonds now coming due are paid with more bonds. Then we have the spectacle of Hunger-Bonds, all going out and nothing coming in. The Jews will not permit a resumption of proper production and distribution. They want the burden of bonds to be made so great that there can be no hope of repayment. Then will the INTEREST, made permanent forever, be adequate to satisfy the Jews' idea of the PERFECT CAPITALISTIC EXPLOITATION BY USURY.

Financial interests have plotted to bankrupt the world and bring about a Receivership. A Receivership means world-peonage. A bonded world is slave to the bondholders. Less, perhaps, than a hundred colossal estates will own the world's bonds. This means that less than a hundred colossal estates, owned by a very few individuals, nearly all of them Jews, will be the world's masters.

Some authorities estimate that the whole indebtedness of the U. S. A., taxable against production, amounts to over 300 billions of dollars. Salaries and wages of the whole country amounts to around 35 billions. At 7 per cent the interest on 300 billions equals 21 billions. It is therefore apparent that we are already in bondage beyond our capacity to pay even the interest.

Space forbids a careful analysis of the methods by which the Jews become the political dictators of the Socialist State. It is sufficient, within our limits, to cite Russia in fact. In Russia the Jews are less than 5 percent of the population, yet they hold over 90 percent of all the official positions. Russians and Jews are two different races and nations. Russia is not governed by Russians. Russia is governed by Jews. The ninety percent (Russians) have only a ten percent say-so about their own government, and the ten percent in office (Russians) are but hickspittle (fronts) to the Jews. To the reasoning mind such a situation seems impossible, yet the condition exists in fact. A careful study of The Protocols alone will clear up the mystery.

Shakespear's setting, in the "Merchant of Venice" is a unique metaphor: Christianity sealed to such a bond, for the use of that which Shylock called his own -the use of money; not for the USURY alone, for in this case Christianity sealed to yield its pound of flesh. In the Judgment Shylock was put upon full display. Shylock was in deadly earnest. "Look you to your bond", he snapped in fiendish glee, as his own knife he whetted before the very Judgment bar. "Prepare your breast", and as for mercy, "I do not find it in the bond", and you can rail him out of court when you can rail the seal from off the bond.

These are not only lovers bonds, but these are Hunger-Bonds. What man but Shylock would seal a world to Hunger-Bonds? In

Shylock's Pawn Shop a hungry mother asks for a pawn-hawkers loan of two dollars against her wedding ring. Shylock says "I'll give ya vun". Who, but Shylock, thinks in terms like these?

The Judgment says that Shylock conspired against the Christian's very life, not only directly, but indirectly too, and for this shall pay the forfeiture, not of his life, but of his civil privileges which he hitherto enjoyed among his follow men. But the Judgment knew mercy. The Judgment did not include Shylock's daughter, who became a Christian bride.

Clyde J. Wright
February 1934.

(Explanitory Note: "Goyim" means Gentiles)

PROTOCOLS

OF THE MEETINGS OF THE LEARNED ELDERS OF ZION

Protocol No. 1

Right lies in Might. Freedom—an idea only. Liberalism. Gold. Faith. Self-Government. Despotism of Capital. The internal foe. The Mob. Anarchy. Politics versus Morals. The Right of the Strong. The invincibility of Jew-Masonic authority. End justifies Means. The Mob a Blind Man. Political A.B.C. Party Discord. Most satisfactory form of rule—Despotism. Alcohol. Classicism. Corruption. Principles and rules of the Jew-Masonic Government. Terror. "Liberty, Equality, Fraternity." Principle of Dynastic Rule Annihilation of the privileges of the Goy-Aristocracy (i.e., non-Jew). The New Aristocracy. The psychological calculation. Abstractness of "Liberty." Power of Removal of representatives of the people.

. . . . Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the goyim (i.e., non Jews).

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards—to Law, which is the same

force, only disguised. I draw the conclusion that by the law of nature right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears: the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realisation because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganised mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes—in any case it can be accounted irretrievably lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not—it goes to the bottom.

Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions:—If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defence, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the commonweal, be called immoral and not permissible?

Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection of contradiction, senseless though it may be, can be made and when such objection may find more favour with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the

basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the goyim, but we must in no wise be guided by them.

Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than:—Give me what I want in order that thereby I may have a proof that I am stronger than you.

Where does right begin? Where does it end?

In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right—to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

Out of the temporary evil we are now compelled to commit will emerge the good of an unshakeable rule, which will restore the regular course of the machinery of the national life, brought to nought by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to naught.

In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind with-

out bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

A people left to itself i.e., to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honours and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they defend themselves from an external foe? It is unthinkable, for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State. from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilisation which is carried on not by the masses but by their guide, whosoever that person may be The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. it is not for us and ours to walk that road The peoples of the goyim are bemused with alcoholic liquors, their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents—by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the goyim. In the number of these last I count also the so-called "society ladies," voluntary followers of the others in corruption and luxury.

Our countersign is—Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to

seize the property of others without hesitation if by it we secure submission and sovereignty.

Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission Just but merciless severity is the greatest factor of strength in the State. not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the goyim, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation: did not see that in nature there is no equality, cannot be freedom: that Nature herself has established in equality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political—to all these things the goyim paid no regard; yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the political was lost, and this aided the success of our cause.

In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm And all the time these words were canker-worms at work boring into the well-being of the goyim, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the goya States. As you will see later, this helped us to our triumph, it gave us the possibility, among other things, of getting into our hands the master card - the destruction of

the privileges, or in other words of the very existence of the aristocracy of the goyim, that class which was the only defence peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force.

Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sentitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyse initiative, for it hands over the will of men to the disposition of him who has bought their activities.

The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.

Protocol No. 2

Economic Wars—the foundation of the Jewish predominance. Figurehead government and "secret advisers." Successes of destructive doctrines. Adaptability in politics. Part played by the Press. Cost of gold and value of Jewish sacrifice.

It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international agentur; which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obendience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius

who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of every moment as it passes. The goyim are not guided by practical use of unprejudiced historical observation, but by theoretical routine without any critical regard for consequent results. We need not, therefore, take any account of them—let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the goyim will puff themselves up with their knowledges and without any logical virification of them will put into effect all the information available from science, which our agentur specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the goyim.

It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

In the hands of the States of to-day there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is the Press that the triumph of freedom of speech finds its incarnation. But the goyim States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the gold in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand goyim.

Protocol No. 3

The Symbolic Snake and its significance. The instability of the constitutional scales. Terror in the palaces. Power and ambition. Parliaments "talkeries," pamphlets. Abuse of power. Economic slavery. "People's Rights." Monopolist system and the aristocracy. The Army of Mason-Jewry. Decrescene of the Goyim. Hunger and rights of capital. The mob and the coronation of "The Sovereign Lord of all the World." The fundamental precept in the programme of the future Masonic national schools. The secret of the science of the structure of society. Universal economic crisis. Security of "ours" (i.e., our people, Jews). The despotism of Masonry—the kingdom of reason. Loss of the guide. Masonry and the great French Revolution. The King-Despot of the blood of Zion. Causes of the invincibility of Masonry. Part played by secret masonic agents. Freedom.

To-day I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolise our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice.

The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The goyim are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots—the kings on their thrones—are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend. . . . A little more, and disorders and bankruptcy will be universal. . . .

Babblers inexhaustible have turned into oratorical contests the

sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddeded mob.

All people are chained down to heavy toil by poverty more firmly than ever they were chained by slavery and serfdom; from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea which can never be realized in practical life. What is it to the proletariat labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favour of what we dictate, in favour of the men we place in power, the servants of our agentur. . . . Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

The people under our guidance have annihilated the aristocracy, who were their one and only defence and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry. The aristocracy, which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite—in the diminution, the killing out of the Goyim. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

By want and the envy and hatred which it engenders we shall

move the mobs and with their hands we shall wipe out all those who hinder us on our way.

When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.

The goyim have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge—the knowledge of the structure of human life, of social existence, which requires division of labour, and, consequently, the division of men into classes and conditions. It is essential for all to know that owing to difference in the objects of human activity there cannot be any equality, that he who by any act of his compromises a whole class cannot be equally responsible before the law with him who affects no one but only his own honour. The true knowledge of the structure of society, into the secrets of which we do not admit the goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print—cherishes—thanks to promptings intended to mislead and to its own ignorance—a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

This hatred will be still further magnified by the effects of an economic crises, which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crises whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

"Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.

We have demonstrated that progress will bring all the goyim to the sovereignty of reason. Our despotism will be precisely that; for it will know how by wise severities to pacificate all unrest, to cauterise liberalism out of all institutions.

When the populace has seen that all sorts of concessions and

indulgences are yielded it in the name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally, like every other blind man it has come upon a host of stumbling blocks, it has rushed to find a guide, it has never had the sense to return to the former state and it has laid down its plenipotentiary powers at our feet. Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us for it was wholly the work of our hands.

Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favour of that King-Despot of the blood of Zion, whom we are preparing for the world.

At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the goyim peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism—it is those qualities which are aiding us to independence. From the premier-dictators of the present day the goyim peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose—to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force which turns mobs into bloodthirsty beasts.

These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such times can easily be riveted into their chains. But if they be not given blood they will not sleep and continue to struggle.

Protocol No. 4

Stages of a Republic. Gentile Masonry. Freedom and Faith. International Industrial Competition. Role of Speculation. Cult of Gold.

Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagogy, from which is born anarchy, and that leads inevitably to despotism—not any long- or legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negatived by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why it is indispensable for us to undermine all faith, to tear out of the minds of the Goyim the very principle of Godhead and the spirit, and to put in its place arithmetical calculations and material needs.

In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the goyim will follow our lead against our rivals for power, the intellectuals of the goyim.

Protocol No. 5

Creation of an intensified centralisation of government. Methods of seizing power by masonry. Causes of the impossibility of agreement between States. The state of "predestination" of the Jews. Gold—the engine of the machinery of States. Significance of criticism. "Show" institutions. Weariness from word-spinning. How to take a grip of public opinion. Significance of personal initiative. The Super-Government.

What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns: where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles: where the feelings towards faith and country are obliterated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the goyim, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim who oppose us by deed or word

We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eye of the people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the

place of public proprietorship and was seized by us.

Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the goyim understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People, it is very far from being a matter of indifference.

For a time perhaps we might be successfully dealt with by a coalition of the Goyim of all the world: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong—there is no evading our power. The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.

Per Me regos regnant. "It is through me that Kings reign." And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has never yet seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands; and that engine of the machinery of States is—Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war. more important to use

for our advantage the passions which have burst into flames than to quench their fire: more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. The principal object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.

In all ages the peoples of the world, equally with individuals, have accepted words for deeds, for they are content with a show and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.

In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the Goyim lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. There is nothing more dangerous than personal initiative; if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord. We must so direct the education of the goyim communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. By all these means we shall so wear down the goyim that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government. In place of the rulers of today we shall set up a bogey which will be called the Super-Government Administration.

Its hands will reach out in all directions like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

Protocol No. 6

Monopolies; upon them depend the fortunes of the goyim. Taking of of the land out of the hands of the aristocracy. Trade, Industry and Speculation. Luxury. Rise of wages and increase of price in the articles of primary necessity. Anarchism and drunkenness. Secret meaning of the propaganda of economic theories.

We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the goyim will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash. . . .

You gentlemen here present who are economists, just strike an estimate of the significance of this combination! . . .

In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.

The aristocracy of the goyim as a political force, is dead—we need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property—in loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.

The aristocrats of the goyim, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.

At the same time we must intensively patronise trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry. the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the goyim into the ranks of the proletariat. Then the goyim will bow down before us, if for no other reason but to get the right to exist.

To complete the ruin of the industry of the goyim we shall bring

to the assistance of spectulation the luxury which we have developed among the goyim, that greedy demand for luxury which is swallowing up everything. We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessaries of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness and side by side therewith taking all measure to extirpate from the face of the earth all the educated forces of the Goyim.

In order that the true meaning of things may not strike the goyim before the proper time we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.

Protocol No. 7

Object of the intensification of armaments. Ferments, discords and hostility all over the world. Checking the opposition of the goyim by wars and by a universal war. Secrecy means success in the political. The Press and public opinion. The guns of America, China and Japan.

The intensification of armaments, the increase of police forces—are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they well know that we have the power whenever we like to create disorder or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and complacency. In this way the peoples and governments of the goyim, whom we have taught to look only at the outside whatever we present to their notice, will still continue to

accept us as the benefactors and saviours of the human race.

We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us: but if these neighbours should also venture to stand collectively together against us, then we must offer resistance by a universal war.

The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

We must compel the governments of the goyim to take action in the direction favoured by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great Power"—the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands.

In a word, to sum up our system of keeping the governments of the goyim in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.

Protocol No. 8

Ambiguous employment of juridical rights. Assistants of the Masonic directorate. Special schools and super-educational training. Economists and millionaires. To whom to entrust responsible posts in the government.

We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification of those cases where we shall have to pronounce judgements that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilisation among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training in our special schools. These persons will have cognisance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast

of mind of the goyim, their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the goyim, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for The administrators of the goyim sign papers without reading them, and they serve either for mercenary reasons or from ambition

We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers, industrialists, capitalists and—the main thing—millionaires, because in substance everything will be settled by the question of figures.

For a time, until there will no longer be any risk in entrusting responsible posts in our States to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear—this in order to make them defend our interests to their last gasp.

Protocol No. 9

Application of masonic principles in the matter of re-educating the peoples. Masonic watchword. Meaning of Anti-Semitism. Dictatorship of masonry. Terror. Who are the servants of masonry. Meaning of the "clear-sighted" and the "blind" forces of the goyim States. Communion between authority and mob. License of liberalism. Seizure of education and training. False theories. Interpretation of laws. The "undergrounds" (metropolitains).

In applying our principles let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been re-educated to our pattern, cannot have success. But by approaching their application cautiously you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.

The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into: "The right of liberty, the duty of equality, the ideal of brotherhood." That

is how we shall put it,—and so we shall catch the bull by the horns. . . . De facto we have already wiped out every kind of rule except our own, although de jure there still remain a good many of them. Nowadays, if any States raise a protest against us it is only pro forma at our discretion and by our direction, for their anti-Semitism is indispensable to us for the management of our lesser brethern. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.

For us there are no checks to limit the range of our activity. Our Super-Government subsists in extra legal conditions which are described in the accepted terminology by the energetic and forcible word—Dictatorship. I am in a position to tell you with a clear conscience that at the proper time we, the lawgivers, shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.

It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restorating monarchists, demagogues socialists, communists, and utopian dreamers of every kind We have harnessed them all to the task: each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order. By these acts all States are in torture; they exhort to tranquillity, are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness.

The people have raised a howl about the necessity of seeling the question of Socialism by way of an international agreement. Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.

We might have reason to apprehend a union between the "clear-sighted" force of the goy kings on their thrones and the "blind" force of the goy mobs, but we have taken all the needful measure against any such possibility: between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal.

In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some

of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on the market places, and we shall instruct them on questions of the political in such wise as may turn them in the direction that suits us.

Who is going to verify what is taught in the village schools? But what an envoy of the government or a king on his throne himself may say cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

In order not to annihilate the institutions of the goyim before it is time we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sence of order; we have replaced them by the chaotic license of liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the corner-stones of a free existence.

We have fooled, bemused and corrupted the youth of the goyim by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated.

Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpretations, we have erected something grandiose in the way of results. These results found expression first in the fact that the interpretations masked the laws: afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

This is the origin of the theory of course of arbitration.

You may say that the goyim will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a manoeuvre of such appalling terror that the very stoutest hearts quail—the undergrounds, metropolitains, those subterranean corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organisations and archives.

Protocol No. 10

The outside appearances in the political. The "genius" of reality. What is promised by a Masonic coup d'etat? Universal suffrage. Self-importance. Leaders of Masonry. The genius who is guide of Masonry. Institutions and their functions. The poison of liberalism. Constitution—a school of party discords. Era of republics. Presidents—the puppets of Masonry. Responsibility

of Presidents. "Panama." Part played by chamber of deputies and president. Masonry—the legislative force. New republican constitution. Transition to masonic "despotism." Moment for the proclamation of "The Lord of all the World." Inoculation of diseases and other wiles of Masonry.

To-day I begin with a repetition of what I said before, and I beg you to bear in mind that governments and peoples are content in the political with outside appearances. And how, indeed, are the goyim to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognisance of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response. "rascally, well, yes, it is rascally, but it's clever! . . . a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!" . . .

We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

When we have accomplished our coup d'etat we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment—nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one if it is confirmed by you before you make any trial of what we are offering you." . . . Then will the mob exalt us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting, which we have made the instrument which will set us on the throne of the world by teaching even the very smallest units of members of the human race to vote by means of meetings and

agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.

To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the goyim the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognisance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labour of this kind by means of numerous votings is to impress upon it the stamp of all ratiocinations and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concocted. Therefore WE OUGHT NOT TO FLING THE WORK OF GENIUS OF OUR GUIDE to the fangs of the mob or even of a select company.

These schemes will not turn existing institutions upside down just yet. They will only affect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government—administrative, legislative, executive, wherefore they have come to operate as do the organs in the human

body. If we injure one part in the machinery of State, the State falls sick, like a human body, and . . . will die.

When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness—blood-poisoning. All that remains is to await the end of their death agony.

Liberalism produced Constitutional States, which took the place of what was the only safeguard of the goyim, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims—in a word, a school of everything that serves to destroy the personality of State activity. The tribune of the 'talkeries' has, no less effectively than the Press, condemned the rulers to inactivity and impotence, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. Then it was that the era of republics became possible of realisation; and then it was that we replaced the ruler by a caricature of a government—by a president, taken from the mob, from the midst of our puppet creatures, our slaves. This was the foundation of the mine which we have laid under the goy people, I should rather say, under the goy peoples.

In the near future we shall establish the responsibility of presidents.

By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganise the country? . . .

In order that our scheme may produce this result we shall arrange elections in favour of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other—then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honour connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturely, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defence in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours—the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defence of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpellation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people. . . . Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own, for doing which they will be made the scapegoats in his place. . . . This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into our despotism.

The recognition of our despot may also come before the destruc-

tion of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence—a matter which we shall arrange for—of their rulers, will clamour: "Away with them and give us one king over all the earth who will unite us and annihilate the causes of discords—frontiers, nationalities, religions, State debts—who will give us peace and quiet, which we cannot find under our rulers and representatives."

But you yourselves perfectly well know that to produce the possibility of the expression of such wishes by all the nations it is indispensable to trouble in all countries the people's relations with their governments so as to utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, BY THE INOCULATION OF DISEASES, by want, so that the goyim see no other issue than to take refuge in our coplote sovereignty in money and in all else.

But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive.

Protocol No. 11

Programme of the new constitution. Certain details of the proposed revolution. The goyim—a pack of sheep. Secret masonry and its "show" lodges.

The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the "show" part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

This, then, is the programme of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps, (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders, (3) and in case a suitable occasion should arise—in the form of a revolution in the State.

Having established approximately the modus agendi we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By these combinations I mean the freedom of the Press, the right of association, freedom of conscience, the voting principle, and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at that moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction; if, on the other hand, it be brought in in a sense of further indulgences it will be said that we have recognised our own wrongdoing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory. . . Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the terror and uncertainty, they should recognise once for all that we are so strong, so inexpugnable, so superabundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistable power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them. . . Then in fear the trembling they will close their eyes to everything, and be content to await what will be the end of it all.

The goyim are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock? . . .

There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties. . . .

It is not worth while to say anything about how long a time they will be kept waiting for this return of their liberties. . . .

For what purpose then have we invented this whole policy and insinuated it into the minds of the goys without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain in a roundabout way what is for our scattered tribe unattainable by the direct road? It is this which has served as the basis for our organisation of SECRET MASONRY WHICH IS NOT KNOWN TO, AND AIMS WHICH ARE NOT EVEN SO MUCH AS SUSPECTED BY, THESE GOY CATTLE, ATTRACTED BY US INTO THE "SHOW" ARMY OF MASONIC LODGES IN ORDER TO THROW DUST IN THE EYES OF THEIR FELLOWS.

God has granted to us, His Chosen People, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

There now remains not much more for us to build up upon the foundation we have laid.

Protocol No. 12

Masonic interpretation of the word "freedom." Future of the press in the masonic kingdom. Control of the press. Correspondence agencies. What is progress as understood by masonry? More about the press. Masonic solidarity in the press of to-day. The arousing of "public" demands in the provinces. Infallibility of the new regime.

The word "freedom," which can be interpreted in various ways, is defined by us as follows:—

Freedom is the right to do that which the law allows. This interpretation of the world will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid programme.

We shall deal with the press in the following way: What is the part played by the press to-day? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb: we shall also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall lay on it a special stamp tax and require deposit of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-mony and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.

Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them.

If already now we have contrived to possess ourselves of the minds of the goy communities to such an extent that they all come near looking upon the events of the world through the coloured glasses of those spectacles we are setting astride their noses: if already now there is not a single State where there exist for us any barrier to admittance into what goy stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world. . . .

Let us turn again to the future of the printing press. Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefor, which, in case of any fault, will be immediately impounded. With such measures the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress. Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits. . . All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into license, that is, into the anarchy of protest for the sake of protest. . . .

We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

Literature and journalism are two of the most important educa-

tive forces, and therefore our government will become proprietor of the majority of the journals. This will neutralise the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind. . . . If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in nowise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us our quite unsuspicious opponents, who will thus fall into our trap and be rendered harmless.

In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

In the second rank will be the semi-official organs, whose part it will be to attract the tepid and indifferent.

In the third rank we shall set up our own, to all appearance, opposition, which, in at least one of its oragns, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

All our newspapers will be of all possible complexions—aristocratic, republican, revolutionary, even anarchical—for so long, of course, as the constitution exists. . . Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them.

In order to direct our newspaper militia in this sense we must take especial and minute care in organising this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will without attracting attention issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

These attacks upon us will also serve another purpose, namely,

that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm that all organs which oppose us are empty babblers, since they are incapable of finding any substantial objections to our orders.

Methods of organisation like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position as from time to time may be required, to excite or to tranquillise the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it. . We shall have a sure triumph over our opponents since they will not have at their disposition organs of the press in which they can give full and final expression to their views owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs.

Even nowadays, already, to take only the French press, there are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other. . . These sores would be immediately revealed. So long as they remain the secret of a few the prestige of the journalist attracts the majority of the country -the mob follow after him with enthusiasm.

Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals that these expressions are the independent hopes and impulses of the provinces. Naturally, the source of them will be always one and the same-ours. What we need is that, until such time as we are in the plenitude of power, the capitals should find themselves stifled by the provincial opinion of the nation, i.e., of a majority arranged by our agentur. What we need is that at the psychological moment the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.

When we are in the period of the new regime transitional to that of our assumption of full sovereignty we must not admit any revelations by the press of any form of public dishonesty; it is neces-

sary that the new regime should be thought to have so perfectly contented everybody that even criminality has disappeared. . . . Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses—no more.

Protocol No. 13

The need for daily bread. Questions of the Political. Questions of industry. Amusements. People's Palaces. "Truth is One." The great problems.

The need for daily bread forces the goyim to keep silence and be our humble servants. Agents taken on to our press from among the goyim will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement.

And immediately the press will distract the current of thought towards new questions (have we not trained people always to be seeking something new?). Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the goy governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order

that the masses themselves may not guess what they are about we further distract them with amusements, games, pastimes, passions, people's palaces. . . . Soon we shall begin through the press to propose competitions in art in sport of all kinds: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought . . . of course through such persons as will not be suspected of solidarity with us.

The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the goyim with progress, till there is not among the goyim one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress. Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, the Chosen of God, its guardians.

When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under beneficent rule.

Who will ever suspect then that ALL THESE PEOPLES WERE STAGE-MANAGED BY US ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURES? . . .

Protocol No. 14

The religion of the future. Future conditions of serfdom. Inaccessibility of knowledge regarding the religion of the future. Pornography and the printed matter of the future.

When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the One God with whom our destiny is bound up by our position as the Chosen People and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief If this gives birth to the atheists whom we see to-day, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly

elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasise its mystical right, on which, as we shall say, all its educative power is based. . . Then at every possible opportunity we shall publish articles in which we shall make comparison between our beneficent rule and those of past ages. The blessings of tranquillity, though it be a tranquillity forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the goyim governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquillity in a state of serfdom to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do. . . Unless changes of forms of government to which we instigated the goyim when we were undermining their state structures, will have so wearied the peoples by that time that they will perfer to suffer anything under us rather than run the risk of enduring again all the agitations and miseries they have gone through.

At the same time we shall not omit to emphasise the historical mistakes of the goy governments which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life. . . .

The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

Our philosophers will discuss all the shortcomings of the various beliefs of the goyim, BUT NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURS, WHO WILL NEVER DARE TO BETRAY ITS SECRETS.

In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature. For some time after our entrance to power we shall continue to encourage its existence in order to provide a telling relief by contrast to the speeches, party programme, which will be distributed from exalted quarters of ours. . . . Our wise men, trained to become leaders of the goyim, will compose speeches, projects, memoirs, articles, which will be used by us to influence the minds of the goyim, directing them towards such understanding and forms of knowledge as have been determined by us,

Protocol No. 15

One-day coup d'etat (revolution) over all the world. Executions. Future lot of goyim-masons. Mysticism of authority Multiplication of masonic lodges. Central governing board of masonic elders. The "Azev-tactics." Masonry as leader and guide of all secret societies. Significance of public applause. Collectivism. Executions of masons. Fall of the prestige of laws and authority. Our position as the Chosen People. Brevity and clarity of the laws of the kingdom of the future. Obendience to orders. Measures against abuse of authority. Severity of penalties. Age-limit for judges. Liberalism of judges and authorities. The money of all the world. Absolutism of masonry. Right of appeal. Patriarchal "outside appearance" of the power of the future "ruler." Apotheosis of the ruler. The right of the strong as the one and only right. The King of Israel. Patriarch of all the world.

When we at last definitely come into our kingdom by the aid of coups d'etat' prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowleged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of any thing like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. In this way we shall proceed with those goy masons who know too much; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the centre of our rule.

Resolutions of our government will be final, without appeal.

In the goy societies, in which we have planted and deeply rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes—from the choice of God. Such was, until recent times, the Russian autocracy, the one

and only serious foe we had in the world, without counting the Papacy. Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotises them by his daring and strength of mind.

Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of masonry and from whom will issue the watchword and programme. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and will fall under our guiding hands on the very day of their conception. Among the members of these lodges will be almost all the agents of international and national police since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, et cetera.

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir it up in order to break up its too great solidarity But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants. It is natural that we and no other should lead masonic activities, for we know whither we are leading, we know the final goal of every form of activity whereas the goyim have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought. . . .

The goyim enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order

to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others. . . . You cannot imagine to what extent the wisest of the goyim can be brought to a state of unconscious naivete in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success. . . . . By so much as ours disregard success if only they can carry through their plans, by so much the goyim are willing to sacrifice any plans only to have success. This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of collectivism. . . They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality.

If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the goyim is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behoves not to stop at any means or to count the victims sacrificed for the sake of that end. . . . We have not counted the victims of the seed of the goy cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved our nationality from destruction.

Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness . . . . Knowing this, even the

brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of masonry the very root of protest against our disposition. While preaching liberalism to the goyim we at the same time keep our own people and our agents in a state of unquestioning submission.

Under our influence the execution of the laws of the goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the goyim, of course, through persons who are our tools though we do not appear to have anything in common with them—by newspaper opinion or by other means. . . Even senators and the higher administration accept our counsels. The purely brute mind of the goyim is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

In this difference in capacity for thought between the goyim and ourselves may be clearly discerned the seal of our position on the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the goyim. Their eyes are open, but see nothing before them and donot invent (unless, perhaps, material things.) From this it is plain that nature herself has destined us to guide and rule the world.

When comes the time of our overt rule, the time to manifest its blessings, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary punishment.

Concealment of guilt, connivance between those in the service of the administration— all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle in the interest of authority,

principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. For example: our judges will know that whenever they feel disposed to plume themselves on foolish clemency they are violating the law of justice which is instituted for the exemplary edification of men by penalties for lapses and not for display of the spiritual qualities of the judge. . . . Such qualities it is proper to show in private life, but not in a public square which is the educationary basis of human life.

Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obidience to deserve it. In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism at the expense of the educationary scheme of the State, as the goyim in these days imagine it to be. . . . This method of shuffling the staff will serve also to explode any collective solidarity to those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

In these days the judges of the goyim create indulgences to every kind of crimes, not having a just understanding of their office, because the rulers of the present age in appointing judges to office take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the goyim give their subjects places of profit without thinking to make clear to them for what purpose such place was created. This is the reason why their governments are being ruined by their own forces through the acts of their own administration.

Let us borrow from the example of the results of these actions yet another lesson for our government.

We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service in place of what they lose, and, secondly, I have to remark that all the

money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

Our absolutism will in all things be logically consecutive and therefore in each one of its decrees our supreme will will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy to the root every kind of manifestation of them in act by punishment of an exemplary character.

We shall abolish the right of cassation, which will be transferred exclusively to our disposal—to the cognisance of him who rules, for we must not allow the conception among the people of a thought that there could be such a thing as a decision that is not right of judges set up by us. If, however, anything like this should occur, we shall ourselves cassate the decision, but inflict therewith such exemplary punishment on the judge for lack of understanding of his duty and the purpose of his appointment as will prevent a repetition of such cases. . . . I repeat that it must be borne in mind that we shall know every step of our administration which only needs to be closely watched for the people to be content with us, for it has the right to demand from a good government a good official.

Our government will have the appearance of a patriarchal paternal guardianship on the part of our ruler. Our own nation and our subjects will discern in his person a father caring for their every need, their every act, their every inter-relation as subjects one with another, as well as their relations to the ruler. They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance, if they wish to live in peace and quiet, that they will acknowledge the autocracy of our ruler with a devotion bordering on APOTHEOSIS, especially when they are convinced that those whom we set up donot put their own in place of his authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives as is done by wise parents who desire to train their children in the cause of duty and submission. For the peoples of the world in regard to the secrets of our polity are ever through the ages only children under age, precisely as are also their governments.

As you see, I found our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the goy governments.

Our King will be in constant communion with the peoples, making to them from the tribune speeches which fame will in that same hour distribute over all the world.

Protocol No. 16

Emasculation of the universities. Substitute for classicism. Training and calling. Advertisement of the authority of "the ruler" in the schools. Abolition of freedom of instruction. New Theories. Independence of thought. Teaching by object lessons.

In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism—the universities, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.

We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their preeminent capacities from among the number of the initiated. The universities must no longer send out from their halls milksops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.

The ill-guided acquaintance of a large number of persons with questions of polity creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the goyim. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obendient children of authority, loving him who rules as the support and hope of peace and quiet.

Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the

memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the goyim. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalising the teaching. This treatment of the question has special importance.

Each state of life must be trained within strict limits corresponding to its destination and work in life. The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the goyim who allowed this crying absurdity.

In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma of faith as a transitional stage towards our faith. On the completion of this exposition of our programme of action in the present and the future I will read you the principles of these theories.

In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the goyim into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an

idea of them . . In France, one of our best agents, Bourgeois, has already made public a new programme of teaching by object lessons.

Protocol No. 17

Advocacy. Influence of the priesthood of the goyim. Freedom of conscience. Papal Court. King of the Jews as Patriarch-Pope. How to fight the existing Church. Function of contemporary press. Organisation of police. Volunteer police. Espionage on the pattern of the kabal espionage. Abuses of authority.

The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defence and not to the public welfare of its results. They do not usually decline to undertake any defence whatever. They strive for an acquittal at all costs, cavilling over every petty crux of jurisprudence and thereby they demoralise justice. For this reason we shall set this profession into narrow frames which will keep it inside the sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defence. This will render them mere reporters on law business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution, this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defence conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most. . . .

We have long past taken care to discredit the priesthood of the goyim, and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When,

however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

The King of the Jews will be the real Pope of the Universe, the patriarch of an international Church.

But, in the meantime, while we are re-educating youth in new traditional religions and afterwards in ours, we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism. . . .

In general, then, our contemporary press will continue to convict State affairs, religions, incapacities of the goyim, always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practised by the genius of our gifted tribe. . . .

Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification—in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the goyim, hinders governments from seeing. In our programme one-third of our subjects will keep the rest under observation from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be no development of abuses of this right.

Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, etcetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing any thing seen or heard concerning questions of polity will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

Just as nowadays our brethren are obliged at their own risk to denounce to the kabal apostates of their own family or members who have been noticed doing anything in opposition to the kabal, so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.

Such an organisation will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories

of the superhuman rights of man, have introduced into the customs of the goyim. . . But how else were we to procure that increase of causes predisposing to disorders in the midst of their administration? . . . Among the number of those methods one of the most important is—agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations—obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.

Protocol No. 18

Measures of secret defence. Observation of conspiracies from the inside. Overt secret defence—the ruin of authority. Secret defence of the King of the Jews. Mystical prestige of authority Arrest on the first suspicion.

When it becomes necessary for us to strengthen the strict measures of secret defence (the most fatal poison for the prestige of authority) we shall arrange a simulation of disorders or some manifestation of discontents finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary perquisitions and surveillance on the part of our servants from among the number of the goyim police. . .

As the majority of conspirators act out of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them but only introduce into their midst observation elements. . . . It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the goy kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases to crimes provided only they be painted in political colours. We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defence and thereby we shall bring the promise of authority to destruction.

Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.

If we should admit this thought, as the goyim have done and are doing, we should ipso facto be signing a death sentence, if not for our ruler, at any rate for his dynasty, at no distant date.

According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack. . . .

Overt defence of the kind argues weakness in the organisation of his strength.

Our ruler will always among the people be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest out of respect as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed in reaches its destination, that, consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king knew of this," or. "the king will hear of it."

With the establishment of official secret defence the mystical prestige of authority disappears: given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and when occasion serves watches for the moment to make an attempt upon authority. . . . For the goyim we have been preaching something else, but by that very fact we are enabled to see what measures of overt defence have brought them to. . . .

Criminals with us will be arrested at the first more or less well-grounded suspicion; it cannot be allowed that out of fear of a possible mistake an opportunity should be given of escape to persons suspected of a political lapse or crime, for in these matters we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody except the government can understand anything. . . . And it is not all governments that understand true policy.

Protocol No. 19

The right of presenting petitions and projects. Sedition Indictment of political crimes. Advertisement of political crimes.

If we do not permit any independent dabbling in the political we shall on the other hand encourage every kind of report or petition with proposals for the government to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by a wise rebutment to prove the short-sightedness of one who judges wrongly.

Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organised, not from the police but from the public point of view, the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.

In order to destroy the prestige of heroism for political crime we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse in its conception this category of crime with the disgrace attaching to every other and will brand it with the same contempt.

We have done our best, and I hope we have succeeded, to obtain that the goyim should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly—in cleverly compiled school-books on history, we have advertised the martyrdom alleged to have been accepted by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of goyim into the ranks of our livestock cattle.

Protocol No. 20

FINANCIAL PROGRAMME. Progressive tax. Stamp progressive taxation Exchequer, interest-bearing papers and stagnation of currency. Method of accounting. Abolition of ceremonial displays. Stagnation of capital. Currency issue. Gold standard. Standard of cost of working man power. Budget. State loans. One per cent. interest series. Industrial shares. Rulers of the goyim: courtiers and favouritism, masonic agents.

To-day we shall touch upon the financial programme, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before by way of a hint when I said that the sum total of our actions is settled by the question of figures.

When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it plays the part

of father and protector. But as State organisation costs dear it is necessary nevertheless to obtain the funds required for it. It will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him (which may easily be translated into fact), will be enabled to resort to the lawful confiscation of all sums of every kind for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid without straitening or ruining anybody in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.

This social reform must come from above, for the time is ripe for it—it is indispensable as a pledge of peace.

The tax upon the poor man is a seed of revolution and works to the detriment of the State which is hunting after the trifling is missing the big Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands in which we have in these days concentrated it as a counterpoise to the government strength of the goyim —their State finances.

A tax increasing in a percentage ratio to capital will give a much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the goyim.

The force upon which our king will rest consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.

Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State, will see in him the organiser of peace and well-being since he will see that it is the rich man who is paying the necessary means to attain these things.

In order that payers of the educated classes should not too much distress themselves over the new payments they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

He who reigns will not have any properties of his own once all in the State represents his patrimony, or else the one would be in contradiction to the other; the fact of holding private means would destroy the right of property in the common possessions of all.

Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property; the privilege of royal blood must not serve for the spoiling of the treasury.

Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax which will be strictly registered by names, will render the former holder liable to pay interest on the tax from the moment of transfer of these sums up to the discovery of his evasion of declaration of the transfer Transfer documents must be presented weekly at the local treasury office with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling of necessaries, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

Just strike an estimate of how many times such taxes as these will cover the revenue of the goyim States.

The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organised public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.

On no account should so much as a single unit above the definite and freely estimated sums be retained in the State treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.

The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.

A court of account will also be instituted by us and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.

The one and only person who will have no interest in robbing the

State is its owner, the ruler. This is why his personal control will remove the possibility of leakages of extravagances.

The representative function of the ruler at receptions for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favourites who surround the throne for its pomp and splendour, and are interested only in their own and not in the common interests of the State.

Economic crises have been produced by us for the goyim by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals. . . . . The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also of the States. . . .

The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.

You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as far as possible.

With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.

The accounts will be managed by each department (the French administrative division), each circle.

In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.

The reforms projected by us in the financial institutions and principles of the goyim will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence

of the disorderly darkness into which the goyim by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementry budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from the normal reaches as much as 50 per cent. in a year, and so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the goy States, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the goy States to bankruptcy.

You understand perfectly that economic arrangements of this kind, which have been suggested to the goyim by us, cannot be carried on by us.

Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State until they fall off of themselves or the State flings them off. But the goy States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.

What also indeed is, in substance, a loan, especially a foreign loan? A loan is—an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent., then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty—treble, and all the while the debt remains an unpaid debt.

From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

So long as loans were internal the goyim only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cash-boxes and all the goyim began to pay us the tribute of subjects.

If the superficiality of goy kings on their thrones in regard to State affairs and the venality of ministers or the want of understand-

ing of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without on our part heavy expenditure of trouble and money.

Stagnation of money will not be allowed by us and therefore there will be no State-interest bearing paper, except a one-per-cent. series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.

Industrial papers will be bought also by the government which from being as now a payer of tribute by loan operations will be transformed into a lender of money at a profit. This measure will stop the stagnation of money, parasitic profits and idleness, all of which were useful for us among the goyim so long as they were independent but are not desirable under our rule.

How clear is the undeveloped power of thought of the purely brute brains of the goyim, as expressed in the fact that they have been borrowing from us with payment of interest without ever thinking that all the same these very moneys plus an addition for payment of interest must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

Our accounts, which we shall present when the time comes in the light of centuries of experience gained by experiments made by us on the goy States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the goyim, but which cannot be allowed in our kingdom.

We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

The goy rulers, whom we once upon a time advised should be distracted from State occupations by representative receptions, observ-

ances of etiquette, entertainments, were only screens for our rule. The accounts of favourite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economies and improvements were foreseen . Economies from what? From new taxes?—were questions that might have been but were not asked by those who read our accounts and projects.

You know to what they have been brought by this carelessness, to what a pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples. . . .

Protocol No. 21

Internal loans. Debit and taxes. Conversions. Bankruptcy. Savings banks and rentes. Abolition of money markets. Regulation of industrial values.

To what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with the national moneys of the goyim, but for our State there will be no foreigners, that is, nothing external.

We have taken advantage of the venality of administrators and the slackness of rulers to get our moneys twice, thrice and more times over, by lending to the goy governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? . . . Therefore, I shall only deal with the details of internal loans.

States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's more money than they can do with (why then take it?). The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect—look you, they say, what confidence is shown in the government's bills of exchange.

But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to

cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debt. .' .

Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own flies and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the goy governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

Nowadays, with external loans, these tricks cannot be played by the goyim for they know that we shall demand all our moneys back.

In this way an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interests of the peoples and of those who rule them.

I beg you to concentrate your particular attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of moneys paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are replaced by the deposit of equivalent amount of rentes.

And these last it is which patch up all the leaks in the State treasuries of the goyim.

When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. (Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the goyim.)

We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves. . . .

Protocol No. 22

The secret of what is coming. The evil of many centuries as the foundation of future well-being. The aureole of power and its mystical worship.

In all that has so far been reported by me to you, I have endeavoured to depict with care the secret of what is coming, of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the goyim and of financial operations. On this subject there remains still a little for me to add.

In our hands is the greatest power of our day—gold: in two days we can procure from our storehouses any quantity we may please.

Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being—the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled licence any more than the dignity and force of a man do not consist in the right for everyone to promulgate destructive principles in the nature of freedom of conscience, equality and the like, that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honourably and strictly observes all the laws of life in common, that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's ego.

Our authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but utopian. . . . Our authority will be the crown of order, and in that is included the whole happiness of man. The aureol of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples. True force makes no terms with any right, not even with that of God: none dare come near to it so as to take so much as a span from it away.

Protocol No. 23

Reduction of the manufacture of articles of luxury Small master production. Unemployment. Prohibition of drunkenness. Killing out of the old society and its resurrection in a new form. The chosen one of God.

That the peoples may become accustomed to obendience it is necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall re-establish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. Unemployment is a most perilous thing for a government. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against the humanness of man who is turned into a brute under the influence of alcohol.

Subjects, I repeat once more, give blind obendience only to the strong hand which is absolutely independent of them, for in it they feel the sword for defence and support against social scourges. . . . What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.

The supreme lord who will replace all now existing rulers, dragging on their existence among societies demoralised by us, societies that have denied even the authority of God, from whose midst breaks out on all sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organised troops fighting consciously with every kind of infection that may cover the body of the State with sores.

This Chosen One of God is chosen from above to demolish the senceless forces moved by instinct and not reason, by brutishness and not humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect on the ruins the throne of the King of the Jews; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

Then will it be possible for us to say to the peoples of the world: "Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man, to which God himself has led his star that none other but Him might free us from all the beforementioned forces and evils."

Protocol No. 24

Confirming the roots of King David(*). Training of the king. Setting aside of direct heirs. The king and three of his sponsors. The king is fate. Irreproachability of exterior morality of the King of the Jews.

I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth.

This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of all the affairs of the world, in the directing of the education of thought of all humanity.

Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art. . . .

To these persons only will be taught the practical application of the aforenamed plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences—in a word, all the spirit of laws which have been unshakably established by nature hersilf for the regulation of the relations of humanity.

Direct heirs will often be set aside from ascending the throne if in their time of training they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

Only those who are unconditionally capable for firm, even if it be cruelty, direct rule will receive the reins of rule from our learned elders.

In case of falling sick with weakness of will or other form of incapacity, kings must by law hand over the reins of rule to new and capable hands. . . .

The king's plan of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counsellors.

Only the king and the three who stood sponsor for him will know what is coming.

In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.

That the people may know and love their king it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

The King of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instinct power over his mind. Sensuality worse than all else disorganises the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

Our supreme lord must be of an exemplary irreproachability.

APPENDIX

No. 1. — A Protocol of 1489

The Revue des etudes Juives, financed by James de Rothchild, published in 1880 two documents, which showed how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plan for centuries. On January 13th, 1489, Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sanhedrim, which had its seat at Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? This was the reply:

"Dear beloved brethern in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.

"The advice of the Grand Satraps and Rabbis is the following:—

"As for what you say that the King of France obliges you to become Christians: do it, since you cannot do otherwise, but let the law of Moses be kept in your hearts.

"As for what you say about the command to despoil you of your goods" (the law was that on becoming converted Jews gave up their possessions): ' make your sons merchants, that little by little they may despoil the Christians of theirs.

"As for what you say about their making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christians' lives.

"As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.

"As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix themselves up with the affairs of State, in order that by putting Christians under your yoke you may dominate the world and be avenged on them.

"Do not swerve from this order that we give you, because you will find by experience that, humiliated as you are, you will reach the actuality of power.

"Signed V. S. S. V. F. F., Prince of the Jews, 21st Caslue (November), 1489."

No. 2. — A Protocol of 1860

We take this Protocol from the Morning Post of September 6th, 1920:—

"A correspondent writing in reference to the hidden peril draws attention to a Manifesto issued in 1860 to the 'Jews of the Universe,' by Adolphe Cremieux, the founder of the Alliance Israelite Universelle, and the well-known member of the Provisional Government of 1871. Adolphe Cremieux, while Grand Master of the French Masonic Lodges, offered 1,000,000 francs for the head of William I. of Germany. On his tomb he requested the following sole inscription to be inscribed:—

'Here lies Adolphe Cremieux, the founder of the Alliance Israelite Universelle.'

THE MANIFESTO

Emblem: On top—the tablets of Moses, a little lower—two extended hands clasping each other, and as basis of the whole—the globe of the earth.

Motto: "All Jews for one, and one for all."

The union which we desire to found will not be a French, English, Irish, or German union, but a Jewish one, a Universal one.

Other peoples and races are divided into nationalities; we alone have not co-citizens, but exclusively co-religionaries.

A Jew will under no circumstances become the friend of a Christian or a Moslem before the moment arrives when the light of the Jewish Faith, the only religion of reason, will shine all over the world.

Scattered amongst other nations, who from time immemorial were hostile to our rights and interests, we desire primarily to be and to remain immutably Jews.

Our nationality is the religion of our fathers, and we recognise no other nationality.

We are living in foreign lands, and cannot trouble about the mutable ambitions of countries entirely alien to us, while our own moral and material problems are endangered.

The Jewish teaching must cover the whole earth. Israelites! No matter where fate should lead—though scattered all over the earth, you must always consider yourselves members of a Chosen Race.

If you realise that the Faith of your forefathers is your only patriotism—

—if you recognise that, notwithstanding the nationalities you

have embraced, you always remain and everywhere form one and only nation—

—if you believe the Jewry only is the one and only religious and political truth—

—if you are convinced of this, you, Israelites of the Universe—

—then come and give ear to our appeal and prove to us your consent! . . .

Our cause is great and holy, and its success is guaranteed. Catholicism, our immemorial enemy, is lying in the dust, mortally wounded in the head.

The net which Israel is throwing over the globe of the earth is widening and spreading daily, and the momentous prophecies of our holy books are at last to be realised.

The time is near when Jerusalem will become the house of prayer for all nations and peoples, and the banner of Jewish mono-deity will be unfurled and hoisted on the most distant shores.

Let us avail ourselves of all circumstances.

Our might is immense—learn to adopt this might for our cause.

What have you to be afraid of?

The day is not distant when all the riches and treasures of the earth will become the property of the Children of Israel.

No. 3. — A Protocol of 1869

THE FATAL DISCOURSE OF RABBI REICHHORN

In its issue of 21 October, 1920, (No. 195), La Vieille France published an extremely important Russian document in which the following passage occurs:

"There is a striking analogy between the Protocols of the Elders of Zion and the discourse of the Rabbi Reichhorn, pronounced in Prague in 1869 over the tomb of the Grand Rabbi Simeon-ben-Ihuda, and published by Readcliffe, who paid with his life for the divulgation; Sonol, who had taken Readcliffe to hear Reichhorn, was killed in a duel some time afterwards. The general ideas formulated by the Rabbi are found fully developed in the Protocols."

In its issue of 10 March, 1921, (No. 214) La Vieille France gives the version of this funeral oration which was published in La Russie Juive. It is perfectly clear that the funeral oration and the Protocols of the Elders of Zion come from one and the same mint. Both are

prophetic; and the power which made the prophecies has been able to bring about their fulfilment. This oration is so important that we append to it an account of the fulfilment, of each of the sections. There can no longer be any doubt as to whose is the power which is disturbing the world, creating World unrest, and at the same time reaping all the profits. Jewry is enslaving all Christian peoples of the earth. There IS a Jew World Plot and it now stands finally and completely unmasked.)

1. Every hundred years, We, the Sages of Israel, have been accustomed to meet in Sanhedrin in order to examine our progress towards the domination of the world which Jehovah has promised us, and our conquests over the enemy—Christianity.

2. This year, united over the tomb of our reverend Simeon-ben-Ihuda, we can state with pride that the past century has brought us very near to our goal, and that this goal will be very soon attained.

3. Gold always has been and always will be the irresistible power Handled by expert hands it will always be the most useful lever for those who possess it, and the object of envy for those who do not.

With gold we can buy the most rebellious consciences, can fix the rate of all values, the current price of all products, can subsidise all State loans, and thereafter hold the states at our mercy.

4. Already the principal banks, the exchanges of the entire world, the credits of all the Governments, are in our hands.

5. The other great power is THE PRESS. By repeating without cessation certain ideas, the Press succeeds in the end in having them accepted as actualities. The theatre renders us analogous services. Everywhere the Press and the Theatre obey our orders.

6. By the ceaseless praise of DEMOCRATIC RULE we shall divide the Christians into political parties, we shall destroy the unity of their nations, we shall sow discord everywhere. Reduced to impotence, they will bow before the LAW of OUR BANK, always united, and always devoted to our Cause.

7. We shall force the Christians into wars by exploiting their pride and their stupidity. They will massacre each other, and clear the ground for us to put our own people into.

8. The possession of the land has always brought influence and power. In the name of social Justice and Equality we shall parcel out the great estates; we shall give the fragments to the peasants who covet them with all their powers, and who will soon be in debt to us by the expense of cultivating them. Our capital will make us their masters. We in our turn shall become the great proprietors, and the possession of the land will assure the power to us.

9. Let us try to replace the circulation of gold with paper money; our chests will absorb the gold, and we shall regulate the value of the paper which will make us masters of all the positions.

10. We count among us plenty of orators capable of feigning enthusiasm and of persuading mobs. We shall spread them among the people to announce changes which should secure the happiness of the human race. By gold and by flattery we shall gain the proletariat which will charge itself with annihilating Christians capitalism. We shall promise workmen salaries of which they have never dared to dream, but we shall also raise the price of necessities so that our profits will be greater still.

11. In this manner we shall prepare Revolutions which the Christians will make themselves and of which we shall reap the fruit.

12 By our mockeries and our attacks upon them we shall make their priests ridiculous then odious, and their religion as ridiculous and as odious as their clergy. Then we shall be masters of their souls. For our pious attachment to our own religion and the superiority of our souls.

13. We have already established our own men in all important positions. We must endeavour to provide the Goyim with lawyers and doctors; the lawyers are au courant with all interests; doctors, once in the house, become confessors and directors of consciences.

14. But above all let us monopolise Education. By this means we spread ideas that are useful to us, and shape the children's brains as suits us.

15. If one of our people should unhappily fall into the hands of justice amongst the Christians, we must rush to help him; find as many witnesses as he needs to save him from his judges, until we become judges ourselves.

16. The monarchs of the Christian world, swollen with ambition and vanity, surround themselves with luxury, and with numerous armies. We shall furnish them with all the money their folly demands, and so shall keep them in leach.

17. Let us take care not to hinder the marriage of our men with Christian girls, for through them we shall get our foot into the most closely locked circles. If our daughters marry Goyim they will be no less useful, for the children of a Jewish mother are ours. Let us foster the idea of free love, that we may destroy among Christian women attachment to the principles and practices of their religion.

18. For ages past the sons of Israel, despised and persecuted, have been working to open up a path to power. They are hitting the mark. They control the economic life of the accursed Christians; their influence preponderates over politics and over manners.

19. At the wished for hour, fixed in advance, we shall let loose the Revolution, which by ruining all classes of Christianity will definitely enslave the Christians to US. Thus will be accomplished to the promise of God made to his People.

No. 4. — A Protocol of 1919

A Russian newspaper, Prizyv, of 5th February, 1920, published in Berlin, contained an interesting document in Hebrew, dated December, 1919, which was found in the pocket of the dead Jew Zunder, the Bolshevic Commander of the 11th Sharp-shooter Battalion, throwing light on the secret organisations of Jewry in Russia. In extenso it ran as follows:—

SECRET.—To the representatives of all the branches of the Israelite International League.

Sons of Israel! The hour of our ultimate victory is near. We stand on the threshold to the command of the world. That which we could only dream of before us is about to be realised. Only quite recently feeble and powerless, we can now, thanks to the world's catastrophe, raise our heads with pride.

We must, however, be careful. It can surely be prophesied that, after we have marched over ruined and broken altars and thrones, we shall advance further on the same indicated path.

The authority of the, to us, alien religions and doctrines of faith we have, through very successful propoganda, subjected to a merciless criticism and mockery. We have brought the culture, civilisation, traditions and thrones of the Christian nations to stagger. We have done everything to bring the Russian people under the yoke of the Jewish power, and ultimately compelled them to fall on their knees before us.

We have nearly completed all this but we must all the same be very cautious, because the oppressed Russia is our arch-enemy. The victory over Russia, gained through our intellectual superiority, may in future, in a new generation turn against us.

Russia is conquered and brought to the ground. Russia is in the agony of death under our heel, but do not forget—not even for a moment—that we must be careful! The holy care for our safety does not allow us to show either pity or mercy. At last we have been allowed to behold the bitter need of the Russian people, and to see it in tears! By taking from them their property, their gold, we have reduced this people to helpless slaves.

Be cautious and silent! We ought to have no mercy for our enemy. We must make an end of the best and leading elements of the Russian people, so that the vanquished Russia may not find any leader! Thereby every possibility will vanquish for them to resist our power. We must excite hatred and disputes between workers and peasants. War and class-struggle will destroy all treasures and culture created by the Christian people. But be cautious, Sons of Israel! Our victory is near, because our political and economic power and influence upon the masses are in rapid progress. We buy up Government loans and gold, and thereby we have controlling power over the world's exchanges. The power is in our hands, but be careful—place no faith in traitorous shady powers!

Bronstein (Trotsky), Apfelbaum (Zinovieff), Rosenfeld (Kamaneff), Steinberg—all of them are like unto thousands of other true sons of Israel. Our power in Russia is unlimited. In the towns, the Commissariats and Commissions of Food, House Commissions, etc., are dominated by our people. But do not let victory intoxicate you. Be careful, cautious, because no one except yourselves will protect us!

Remember we cannot rely on the Red Army, which one day may turn its warfare on ourselves.

Sons of Israel! The hour for our long-cherished victory over Russia is near; close up solid your ranks! Make known our people's national policy! Fight for eternal ideals! Keep holy the old laws, which history has bequeathed to us! May our intellect, our genius, protect and lead us!

Signed, The Central Committee of the Petersburg Branch of the Israelite International League.

WOULD YOU LIKE TO KNOW WHEN AND HOW THIS PANIC WILL END?

THE GREAT PYRAMID OF GIZEH

PYRAMID ON GREAT SEAL OF U·S·A·

THE ORIGINAL SEAL OF THE UNITED STATES OF AMERICA,
SHOWING OBVERSE & REVERSE.

THE SIGN IN EGYPT

Scores of datings for the fulfillment of Scriptural Prophecies are displayed in the Great Pyramid of Gizeh. A few of these datings are as follows:

2644 BC—Construction work on the Great Pyramid was commenced.

1486 BC—The Exodus. Moses and the Children of Israel.

Oct. 6th—(Julian calander) 4 BC: THE NATIVITY. (Birth of Jesus).

Apr. 7th—(Julian calander) 30 AD:—THE CRUCIFIXION.

THESE LATTER DAYS

FIRST TRIBULATION

Aug. 4-5, 1914, AD—The Great War.—(England enters Great War.)

Apr. 6th, 1917, AD—U.S.A. enters Great War.

Dec. 11th, 1917, AD—England captures Jerusalem. Palestine made available to the Jews.

Jan. 18th, 1918—Sovietism established in Russia.

Nov. 11th, 1918—End of Great War. End of First Tribulation.

SECOND TRIBULATION

May 29th, 1928—Beginning of World-Panic. On this date the world-economic curve reached its peak. Since then it has persued a continuously downward trend.

Jan. 31, 1933—Hitler made Chancellor of Germany. The doctrine of Germany for the Germans. Nationalism.

Sept. 16th, 1936—Turning point for present world-panic. End of Second Tribulation.

From 1936 to 1953—Humanity under Divine Protection.

Sept. 17, 2001 AD—End of the 6000-year cycle, since the time of the Adamic Race.

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The above 4-page leaflets, by Clyde J. Wright, at $2 per 100 copies; $1 for 50 copies; 50 cents for 25 copies, prepaid.

PROTOCOLS OF THE ELDERS OF ZION

Single copies 50 cents; 10 copies $3.50; 100 copies $20. (F.O.B. Houston)

PYRAMID BOOK SHOP, 2544 Fairview Sta., Houston Texas

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA GEN. REG. NO. 27

5010-106

UNITED STATES GOVERNMENT

Memorandum

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TO : Mr. Mohr

DATE: August 14, 1964

FROM : C. D. DeLoach

SUBJECT: "PROTOCOLS OF THE ELDERS OF ZION"
A FABRICATED "HISTORIC" DOCUMENT

For record purposes, there is attached one copy of a proposed press release to be issued Monday, A. M., August 17, 1964, by the Senate Internal Security Subcommittee releasing a study of "The Protocols of the Elders of Zion," which describes the "Protocols" as "a fabricated 'historic' document," and as "crude and vicious nonsense."

In the introduction of the study, Senators Dodd and Keating said, "Every age and country has had its share of fabricated 'historic' documents which have been foisted on an unsuspecting public for some malign purpose. In the United States such forgeries crop up periodically in the underworld of subpolitics. One of the most notorious and most durable of these is the 'Protocols of the Elders of Zion'...

They stated the "Protocols" have been repeatedly and authoritatively exposed as a vicious hoax yet they continue to be circulated by the unscrupulous and accepted by the unthinking.

Attached also is a copy of the mentioned study.

Enclosures

1 - Mr. Sullivan
1 - Mr. Condon
1 - Mr. Short
1 - Mrs. Lorraine L. Whalen
1 - Mr. Jones

*Additional copies of the pamphlet will be furnished upon receipt from the SISS.

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5 ENCLOSURES

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BENJAMIN MANDEL, *Director of Research*

RESOLUTION

Resolved, That the attached document entitled "Protocols of the Elders of Zion—A Fabricated 'Historic' Document," be approved as a report of the Internal Security Subcommittee to the Senate Committee on the Judiciary and that it be printed.

JAMES O. EASTLAND, *Chairman.*
THOMAS J. DODD, *Vice Chairman.*
OLIN D. JOHNSTON,
JOHN L. MCCLELLAN,
SAM J. ERVIN,
ROMAN L. HRUSKA,
EVERETT MCKINLEY DIRKSEN,
KENNETH B. KEATING,
HUGH SCOTT,

Approved August 6, 1964.

Records of Crime Records Division
from Senate Internal Security Subcommittee

INTRODUCTION

Every age and country has had its share of fabricated "historic" documents which have been foisted on an unsuspecting public for some malign purpose. In the United States such forgeries crop up periodically in the underworld of subpolitics. One of the most notorious and most durable of these is the "Protocols of the Elders of Zion."

According to the "Protocols," international communism is simply a manifestation of a world Jewish conspiracy which seeks to subjugate all the non-Jewish peoples of the world. The real enemy, therefore, according to the "Protocols," is not international communism but "international Jewry."

The "Protocols" are one of a number of fraudulent documents that peddle the myth of an "international Jewish conspiracy." In recent years, for example, documents that bear a remarkable resemblance to the "Protocols" have been printed in the Soviet Union as part of the unrelenting campaign against the Jewish minority in the Soviet Union. The one difference is that the documents circulated in the Soviet Union tend to equate "international Jewry" with "international capitalism."

Although the "Protocols" have been repeatedly and authoritatively exposed as a vicious hoax, they continue to be circulated by the unscrupulous and accepted by the unthinking. The Subcommittee on Internal Security not only receives inquiries from time to time about the "Protocols" from sincere but misguided people, but on occasion is even exhorted to advert to this "document" as a source of information concerning Communist machinations.

It is impossible not to be concerned over the cynical way in which some groups in the name of anticommunism continue to use the "Protocols" to promote prejudice and hostility among Americans, and thus to weaken this country's efforts in the real fight against communism. The undersigned Senators have, therefore, recommended the publication of the following analysis by the subcommittee in order to lay to rest any honest question concerning the nature, origin, and significance of this ancient canard.

Essentially, this study is a compendium of a number of separate analyses by authorities in several countries who have had occasion to investigate the origins and circulation of the "Protocols." Among the authorities quoted in this study are Father Pierre Charles, S.J., professor of theology at the Jesuit College in Louvain, France; Mr. Richard Helms, Assistant Director of the U.S. Central Intelligence Agency; Prof. John P. Curtiss, of Columbia University; and Dr. Hugo Valentin, of the University of Upsala, Sweden.

THOMAS J. DODD.
KENNETH B. KEATING.

A REPORT ON A FORGERY: THE PROTOCOLS OF THE LEARNED ELDERS OF ZION

The so-called "Protocols of the Learned Elders of Zion" are offered for sale under various names: "The Protocols of the Elders of Zion," "The Protocols of the Learned Elders of Zion," "The Protocols of the Wise Men of Zion," and "The Protocols of the Meetings of the Zionist Men of Wisdom." Cheaply printed in pamphlet form, they are sold at prices ranging from 50 cents to $1 by a number of organizations in the United States and by many more around the world.

What do the "Protocols" really say? Because of the rambling, incoherent, and turgid style of the "Protocols," it is difficult to make any sense of them. For example, "Protocol 24" reads in part.

> 1. I pass now to the method of confirming the dynastic roots of King David to the last strata of the earth
> 2. This confirmation will first and foremost be included in that in which to this day has rested the force of conservatism by our learned elders of the conduct of the affairs of the world, in the directing of the education of thought of all humanity.
> 3. Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political, into schemes of government, but providing always that none may come to knowledge of the secrets The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art. * * *

A summary description of the "program" of the "Protocols" is ventured by the Encyclopedia Britannica (1950 edition), volume 2, page 78A:

> * * * The "Protocols" are supposed to be a report of a series of 24 (in other versions, 27) meetings held in Basle in 1897, at the time of the First Zionist Congress. There plans were said to have been worked out whereby Jews, together with Freemasons, were to disrupt the entire Christian civilization, and on the ruins of Christendom erect a world state ruled over by Jews and Freemasons. Various devices are described which the Jews planned to use; among these the use of liquor to befuddle the leaders of European opinion, the corruption of European womanhood, the stirring up of economic distress, and plans to blow up the various capitals of Europe. * * *

Father Pierre Charles, S.J., a professor of theology at the Jesuit College in Louvain, France, in 1938, published a study of the "Protocols," which was later translated into English and reprinted in *The Bridge*, volume I, page 159 (1955), by Seton Hall University Institute of Judaeo-Christian Studies. He said:

> The more one examines the "Protocols," the more they show themselves to be absurd, contradictory, childish. * * *
> * * * I defy anyone to draw from these pages, which claim to be a program; the merest shadow of a sketch of a program (p. 173).

The continued circulation of the "Protocols" cannot be explained on the basis of their contents, which are obviously gibberish, but rather on the techniques employed by the peddlers of the "Protocols." They use the Hitler technique of the "big lie." They play upon the well-founded concern of the American people over Communist

advances to exploit groundless prejudices. They offer a key—their key—to understand the hodgepodge that is the "Protocols." What the fabricators of the "Protocols" didn't say, the modern-day peddler does—in sensational style.

One recent edition of the "Protocols" exhorts its readers to "be sure" to read the appendix which speaks of the "deadly parallel * * * of the protocol plans, with their actual fulfillments * * * under the Roosevelt Jewish-Radical regime," and "deadly 'parallel' No. 2 exposing the Jewish capitalistic cause of Jewish revolutionary communism. * * *".

The "Protocols" are also advertised for sale in a circular entitled "The Coming Red Dictatorship," which is replete with references to the "Protocols" and contains the statement that "the Jews are carrying the plot out to the letter."

These claims continue to be made by the peddlers of the "Protocols" in spite of their manifest deceitfulness and in face of many authoritative refutations. For example, the distinguished Director of the Federal Bureau of Investigation, J. Edgar Hoover, writes in his "Masters of Deceit" (p. 237):

> The Communist propaganda machine, with its tactics of infiltration and division has long fostered the false claim of widespread influence in the Jewish communities of America. One of the most malicious myths that has developed in the United States is that persons of the Jewish faith and Communists have something in common. The people who gave the world the concept of our monotheistic God and the Ten Commandments cannot remain Jews and follow the atheism of Karl Marx and the deceit of the Communist movement.

In testimony before this subcommittee on June 2, 1961, on "Communist Forgeries," Richard Helms, Assistant Director of the U.S. Central Intelligence Agency, speaking of the "Protocols," declared (p. 5):

> The Russians have a long tradition in the art of forgery. More than 60 years ago the czarist intelligence service concocted and peddled a confection called the "Protocols of the Elders of Zion." As late as 1958, this item was still being pushed by psychological warfare organizations specializing in anti-Semitism. In the 1930's and 1940's Hitler's propagandists "borrowed" it and added it to some counterfeiting of their own. Long before 1957 the Communists were as skillful as the Nazis in the production and exploitation of forgeries.

The CIA judgment has been the universal appraisal of the "Protocols" ever since their spurious character was first disclosed by a London Times correspondent in a series of articles in August 1921. Father Charles, in his exposé, concluded:

> It has been proved that these "Protocols" are a fraud, a clumsy plagiarism * * * made for the purpose of rendering the Jews odious, and exciting against them the blind and heedless passions of the crowd (p. 187).

In 1948 John S. Curtiss, professor of history at Columbia University, published a most thorough and authoritative analysis of the "Protocols" under the title "An Appraisal of the Protocols of Zion." His study, sponsored and endorsed by a committee of leading American historians, concluded that the "Protocols" have no claim to authenticity. Professor Curtiss' findings were abstracted in 1948 by the Library of Congress and the subcommittee feels it would be useful to reprint those findings in this report:

1. The "Protocols" are an anonymous document. No evidence has ever been presented that the "Protocols" were the product of Jewish leaders.

2. It was alleged by their publisher, Nilus, that the documents were stolen by a woman and were given to Russians, who first published them. No one has ever personally identified the woman.
3. The Russians, who first published the "Protocols," admitted that they did not see the original manuscript, but came into possession only of copies of the original.
4. The first publisher in book form, Nilus, a Russian, admitted that he could not prove the authenticity of the document.
5. Internal evidence discloses that references and language used in the "Protocols," supposed to have been done in 1897, are inconsistent with that date.
6. Those who uphold the "Protocols" as authentic contend that they were designed by very able but scheming Jews who, on the other hand, were extremely stupid in reducing their design to writing. This does not make sense.
7. It was clearly demonstrated by a British journalist (non-Jewish) that large portions of the "Protocols" were plagiarized from a book written to discredit the government of Napoleon III. Moreover, the French volume, it has been shown, was once the property of the Russian political police; and there is other evidence to indicate that the "Protocols" originated with and were used by the Russian political police.
8. Christian theologians have branded the "Protocols" as forgeries.
9. At a recent trial in Bern, Switzerland, the court declared the "Protocols" to be forgeries.

In his *Anti-Semitism, Historically and Critically Examined* (1936) Hugo Valentin, lecturer in history at the University of Upsala in Sweden characterizes the "Protocols" as "The Greatest Forgery of the Century" (p. 165) and adds:

> One need not be a specialist in historical research or have any extensive knowledge of matters Jewish to see through the fraudulent nature of the "Protocols" after a cursory glance * * * (p. 173).

In his foreword to the Valentin work, Herbert L. Willett, professor emeritus in the Department of Semitic Languages and Literature, University of Chicago, calls the "Protocols" "one of the stupidest forgeries of all literary history".

More recently, in an article entitled "The Subliterature of Hate in America," Southwest Review (vol. XXXVII, No. 3, summer 1952), published by Southern Methodist University Press, the author, Margaret L. Hartley, writes as follows of the "Protocols" and another well-known forgery the so-called "Benjamin Franklin Prophecy" (p. 188):

> Two "authorities" often cited (by anti-Semitic writers) the "Protocols of the Learned Elders of Zion" and the "Benjamin Franklin Prophecy," hold their place in the subliterature in spite of the fact that again and again they have been proved bogus. These false authorities might be called the classics of anti-Semitism. References to the "Protocols" may be found in almost any item of hate literature examined * * *.

It is impossible for a fairminded person of any commonsense not to see that the "Protocols" are the fictional product of a warped mind and that for years they have been and still are the chief staple of the anti-Jewish pamphleteer.

In the subcommittee's judgment, those who would mislead the American people by continuing to peddle this crude and vicious nonsense impede and prejudice the Nation's fight against the Communist menace. The subcommittee believes that the peddlers of the "Protocols" are peddlers of un-American prejudice who spread hate and dissension among the American people. Falsely using the guise of fighting communism, they, like the Communists who set class against class, would set religion against religion. Both would subvert the American system.

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○

88th Congress
2d Session

COMMITTEE PRINT

PROTOCOLS OF THE ELDERS OF ZION

A Fabricated "Historic" Document

A Report Prepared by the

SUBCOMMITTEE TO INVESTIGATE THE ADMINISTRATION OF THE INTERNAL SECURITY ACT AND OTHER INTERNAL SECURITY LAWS

TO THE

COMMITTEE ON THE JUDICIARY

UNITED STATES SENATE

Printed for the use of the Committee on the Judiciary

U.S. GOVERNMENT PRINTING OFFICE
34-760O WASHINGTON : 1964

Received by Crime Records Division
8-14-64
from Senate Internal Security Subcommittee

"It is impossible for a fairminded person of any commonsense not to see that the 'Protocols' are the fictional product of a warped mind and that for years they have been and still are the chief staple of the anti-Jewish pamphleteer.

"In the Subcommittee's judgment, those who would mislead the American people by continuing to peddle this crude and vicious nonsense impede and prejudice the Nation's fight against the Communist menace. The Subcommittee believes that the peddlers of the 'Protocols' are peddlers of un-American prejudice who spread hate and dissension among the American people. Falsely using the guise of fighting Communism, they, like the Communists who set class against class, would set religion against religion. Both would subvert the American system."

- - - - - - - - -

MEMO TO PRESS:

The Senate Internal Security Subcommittee today announced the publication and release of Part 2 of "World Communism -- A Selected Annotated Bibliography." Because of the limited supply of copies, no general distribution will be made. However, copies of both parts will be available on request from the Subcommittee or from the Superintendent of Documents, Government Printing Office.

The two parts constitute a lengthy bibliography of important books, articles, periodicals, and other works concerning Communism.

# # # #

FOR RELEASE IN AM'S OF MONDAY, AUGUST 17, 1964

SUBCOMMITTEE ON INTERNAL SECURITY DESCRIBES "THE PROTOCOLS OF THE ELDERS OF ZION" AS A "FABRICATED 'HISTORIC' DOCUMENT"

The Senate Subcommittee on Internal Security today released a study of "The Protocols of the Elders of Zion," which described the Protocols as "a fabricated 'historic' document," and as "crude and vicious nonsense." The study was printed with the unanimous approval of the nine members of the Subcommittee.

The publication of the study was recommended to the Subcommittee by Senator Thomas J. Dodd (D-Conn.), Vice Chairman of the Subcommittee, and Senator Kenneth B. Keating (R-N.Y.). In their introduction to the study, Senator Dodd and Senator Keating said:

"Every age and country has had its share of fabricated 'historic' documents which have been foisted on an unsuspecting public for some malign purpose. In the United States such forgeries crop up periodically in the underworld of subpolitics. One of the most notorious and most durable of these is the 'Protocols of the Elders of Zion.' . . .

"The 'Protocols' are one of a number of fraudulent documents that peddle the myth of an 'international Jewish conspiracy.' In recent years, for example, documents that bear a remarkable resemblance to the 'Protocols' have been printed in the Soviet Union as part of the unrelenting campaign against the Jewish minority in the Soviet Union. The one difference is that the documents circulated in the Soviet Union tend to equate 'international Jewry' with 'international capitalism.'

"Although the 'Protocols' have been repeatedly and authoritatively exposed as a vicious hoax, they continue to be circulated by the unscrupulous and accepted by the unthinking."

After quoting a number of authorities who have examined the "Protocols," the Subcommittee's report concludes with these words:

(more)

DeLoach memo 8-14-64 Q544

September 2, 1964

Strictly Private

Hon. James O. Eastland, Chairman
Committee on the Judiciary
United States Senate
Senate Office Building
Washington, D. C.

Subject : 1964 Subcommittee Report on the
PROTOCOLS OF THE ELDERS OF ZION

Reference: FACTS ARE FACTS by Benjamin H. Freedman

Dear Mr. Eastland:

It interests me that the Senate Committee on the Judiciary has found it necessary to issue another reprint on the above subject. I thought this dreadful document was dead long ago. Of course, I know Mr. Henry Ford, Sr. was convinced that these "Protocols" were Jewish inspired because of incidents that occurred during and after his Peace Ship trip abroad a posteriori World War I.

I recall the purpose of his Peace Ship journey was to visit the crown heads of Europe in an endeavor to urge them to unite with the West in an effort to solve world economic problems without wars. I recall that he returned home a defeated and embittered man, for quite unexpectedly he had been roughly discouraged enroute and denied access to the introductions promised him. I recall how he then proceeded to gird himself financially, before the printing of his Dearborn Newspapers. I believe there was a tremendous response to them, nationally and internationally. If I remember correctly, there followed a boycott on Ford automobiles and despite all he had done to promote the high wage, his business really suffered. I am aware of the lawsuit that followed . . . . . I remember Mr. Ford, Sr. so well in his high silk hat at the opera at Orchestra Hall in Detroit. I remember him kindly as a quiet, austere man -- a pioneer with pioneer friends who gave much toward America's industrial growth. And he had the gift of hiring talent.

Has your Committee read these Dearborn papers?

Now another document arises. Enclosed, please find a copy of the above-mentioned reference -- written October 10, 1954 by one distinguished Jew to another distinguished Jew. It is most boldly documented with quotations directly from the complete works of the Jewish Talmud. To my knowledge, there is no way to check these quotes, for though our Christian Bible can be found everywhere, the English translation of the Talmud seems to be absolutely inaccessible to either Christian or gentile.

1 - ENCLOSURE

REC 5 62-40827-6

61 SEP 18 1964

18 SEP 14 1964

CORRESPONDENCE

I am sure your Committee and Subcommittee would have access to the Talmud, and could report to the American people whether or not the many hideous and heinous references against Christians (as quoted) are true. Inasmuch as present world confusion and conflict seems to boil down to what protocol shall prevail -- the anti-Christ or the Christ spirit -- I beg for your Committee's research in the Jewish Talmud.

The attached list of Talmudic references are the ones that particularly disturb me.

Most sincerely,

V. I. Cassil

Mrs. Virginia I. Cassil
2055 Minoru Drive
Altadena, California

V. I. Cassil

Encls.

cc: Mr. J. Edgar Hoover
FBI

Sanhedrin, 67a., 43a, 103a, 107b, 74b Tos, 58B. 59a;
Kallah, 1b.(18b); (1b, p.18);
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Abhodah Zarah, II; 21a, (6a), (22a),(25b), (15b), 22b,(14b)T., 78; etc..
Schabbath XIV, 104b, 145b; (116a) Tos.; 116a; 118a;
Zohar III, (282), (II,64b), (I,28b), (I,131a)
Hilkoth Melakhim
Orach Chaiim, 113, (20,2), 225,10; 57, 6a:,
Iore Dea, 150,2; (153,2), 198 48, 337,1: 142,10; 142,15; 143,1; 148,10 o
Hilkhoth Maakhaloth
Kerithuth 6b p.78,
Makkoth 7b,
Midrasch Talpioth 225,
Zohar II (64b), (I,46B, 47a)
Kethuboth (110b), 3b,
Kidduschim 68a
Eben Haezar (44,8)
Emek Hammelech (23d)
Rosch Haschanach (17a)
Iebhammoth (61a)
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Chullin (91b),
Chagigah, 15b
Gittin (62a)
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Peaschim (25a); (49b)
Zohar (1,25b); (I,160a); (I,25a); II,19a; I,219b; II,43a; L,38b, 39a;etc
Babha Bathra (54b);
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Babha Kama (113b); 113a; 113b;
Schabbouth Hag.(6d);
Orach Cahiim (330,2);
Hilkhoth tesch.III,8;
Obadiam.
Sepher Or Israel 177b.
Ialkut Simoni (245c.)

and etc. . . . . .

62-40827-6

ENCLOSURE

December 23, 1965

REC-98 62-40827-7

DEC 23 2 26 PM '65
READING ROOM
FBI

b6
b7C

[redacted]

Church of Christ
Box 994
Elmira, New York 14901

Dear [redacted]

Your letter of December 19th has been received and the interest which prompted your communication is appreciated.

In response to your inquiry, information contained in our files must be maintained as confidential in accordance with regulations of the Department of Justice. I am sure you will understand the reason for this policy and why I am unable to furnish the data you requested.

MAILED 3
DEC 23 1965
COMM-FBI

Sincerely yours,
J. Edgar Hoover

NOTE: Correspondent is not identifiable in Bufiles. The Bureau is well aware of the "Protocols" of the Elders of Zion which has been described as "a fabricated 'historic' document" by the Senate Committee on the Judiciary. This is considered to be a vicious hoax in an effort to set class against class and religion against religion in order to subvert the American system. These "Protocols" set forth particulars of a scheme whereby Jewry attempts to dominate the entire world through political manipulation of the governments of the world. Both Kenneth Goff and Gerald L. K. Smith are individuals well-known to the Bureau.

Tolson
DeLoach
Mohr
Casper
Callahan
Conrad
Felt
Gale
Rosen
Sullivan
Tavel
Trotter
Wick
Tele. Room
Holmes
Gandy

JRP:emm
(3)

FBI JAN 3 1966 MAIL ROOM TELETYPE UNIT

Church of Christ
Box 994
Elmira, New York
14901

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington , D.C.

Dear Mr. Hoover

I would appreciate a few moments of your time and some help with a problem that is infiltrating our churches. The problem is in my opinion scape goating the Jews with the problems of our society and the communist mennace that is present in the world. I believe that the communist threat is very real but I have been receivino literature from groups that hold the position that there is an international Jewish Conspirasy manipulating the communist plot via the Protocols of the Learned Elders of Zion and the revival of the Russian Kazari. It all sounds rather fantastic to me but there are many of my brothers in the church who are receiving this as the truth and some who are militantly propagating it.

Does the F.B.I. have any information about international Zionism? Has the relationship of the Jews to the communist plot been investigated and if so what are the findings?

Kenneth Goff of Colorado Springs, Colorado and Gerald L.K. Smith are the sourse of much of this material but not all. There is a publisher in Union, New Jersey also.

Can you help me? Maybe you'll tell me it is all true. Whatever it is I will appreciate the help that you can spare which will be a g great help to me as I get aquainted with the stuff and better answer those responsible. Thank you for your consideration.

[redacted]

b6
b7C

RUTLAND
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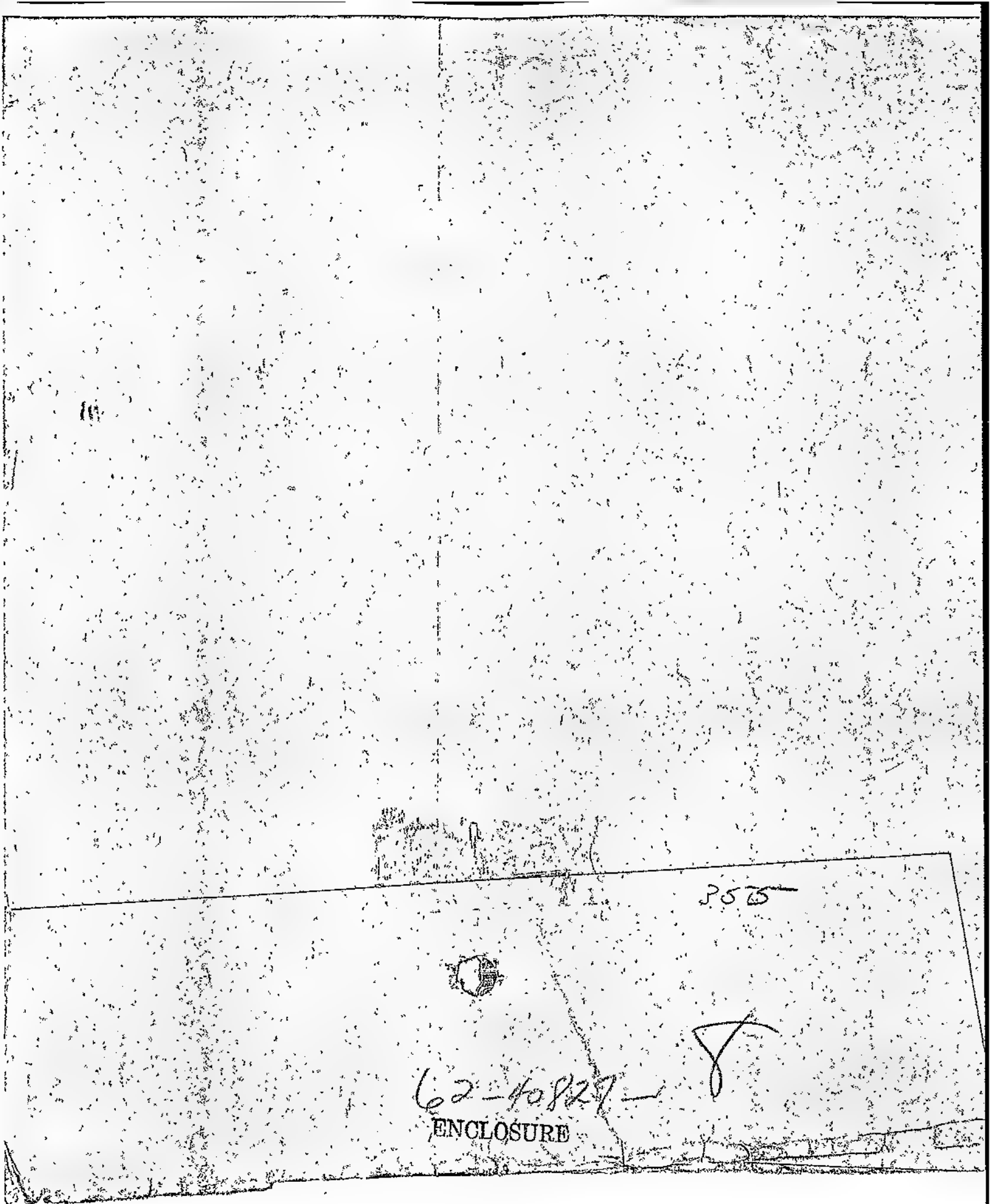
REC-98 62-40827-7

11 DEC 28 1965

CORRESPONDENCE

ack 12-23-65 JRP/jm


255
62-40827
ENCLOSURE

PROTOCOLS

of the Meetings of the

LEARNED ELDERS OF ZION

Translated from the Russian of NILUS by

VICTOR E. MARSDEN

(Formerly Russian Correspondent to "The Morning Post,"
London, England)

Published by
CHRISTIAN EDUCATIONAL ASSN.
530 Chestnut St.
Union, New Jersey, U. S. A.

REC- 71

62-40[illegible]-8

February 8, 1968

[redacted]

b6
b7C

Dear [redacted]

Mr. Hoover has received your letters of February 3rd and 5th, with enclosures. It was thoughtful of you to write and he appreciates receiving your comments.

He wished me to advise you that in response to your inquiry, information contained in our files must be maintained as confidential in accordance with regulations of the Department of Justice. He regrets he is unable to comment as you desire.

If you feel you have any information which would be of interest to this Bureau, you may feel free to contact an FBI representative in our Newark Office which is located in the U. S. Post Office and Court House Building, Newark, New Jersey 07101.

With regard to your question, pertinent data developed by this Bureau during the course of our investigations is made available to the appropriate Government agencies for their consideration.

Sincerely yours,

S/ Helen Gandy

Helen W. Gandy
Secretary

MAILED 20
FEB 8 1968
COMM-FBI

1 - Newark - Enclosures (4)

NOTE: Neither correspondent nor [redacted] is identifiable in Bufiles. b6 b7C
The Bureau is well aware of "Protocols of the Learned Elders of Zion" which has been described as a fabricated historic document by the Senate Committee on the Judiciary. The Christian Education Association is the publisher of "Common Sense," a hate-type publication which has been the subject of a Racial Matters investigation. JBT:dlb (4)

Tolson
DeLoach
Mohr
Bishop
Casper
Callahan
Conrad
Felt
Gale
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Holmes
Gandy

FEB 15 1968

MAIL ROOM ☐ TELETYPE UNIT ☐

February 3rd 1968

J. Edgar Hoover, Mgr. FBI

Washington, D. C.

Dear Mr. Hoover: Greetings!

Enclosed is a very bad article copied for your inspection. Certainly it is one of those works which run down the police, encourage anarchy and disrespect for duly appointed authorities.

I investigated the source and authenticity of the article as much as I could to date, and enclosed is a letter which deals with the result of the investigation, also a copy of a letter which explained my attitude to a close friend. It is self-explanatory.

Some friends and I are reading with interest 'PROTOCOLS of the Learned Elders of Zion, which you probably have read. Copies may be had from the publisher: CHRISTIAN EDUCATIONAL ASSN. 530 Chestnut St., Union, N. J. 1$ each Whether this is a forgery or not, still the events of today are hitting the contents of that book right on target.

Well, I hope that the material enclosed will enable some of the work of the guilty varmints to be reduced. NEA Syndicate seems to be a possible Communist Propaganda distributing center.

We are in such a condition of ever-increasing anarchy, that some of us would like to do something to help cripple the offenders. I did not know whether it was well to send a copy of this material to the UNAMERICAN AFFAIRS COMMITTEE (if that is the name of the group involved in such problems.)

Your comments would be a help, and possibly instructive.

Most sincerely

[redacted]

b6
b7C

(Do you have a closeby agent to whom I could talk if it seemed appropriate?)

(Do you cooperate with UnAmerican Affairs Committee?)

MOUNT HOLLY, N.C. FEB 3 1968

REC- 71 62-40827-

FEB 9 1968 FX 113

3 FEB 12 1968

3 ENCLOSURE "ENCLOSURE ATTACHED"

CORRESPONDENCE

ACK: 2-7-68
JBT:

February 5th 1968

To J. Edgar Hoover, FBI

Washington, D. C.

Dear Sir: On Feb. 3rd, 1968, I sent a letter to you enclosing a newspaper clipping reproduction which seemed to me to be very anarchistic in tone, along with a letter to a friend telling of the brief examination which I made, seeming to confirm that some effort was being made - possibly by subversives - to degrade and contaminate the thinking and acting of the American Public.

I am enclosing for your inspection a copy of the 'PROTOCOLS of the Learned Elders of Zion'. As I mentioned in the previous letter: the events of today match to an alarming degree the program apparently mapped out in the PROTOCOLS. This brings to my mind - I think, naturally - that Zionist Jews are really in THE bad position of #1 suspects. The Protocols say that practically all world-communications are under Jewish control, and that just about everything (or 100%) of news coming into USA must be approved by those folks. I am still desperately uneasy, remembering that Germany's murder of 6,000,000 Jews was publicised in this country - unamously, so far as I can recall - as entirely unprovoked by Jews who were guiltless, and the Germans and Hitler included, were simply beasts looking for a scapegoat etc; and that Hitler was a fairy and a pervert.(Although that progressive nation of 75,000,000 OR SO followed him eagerly.) This made no sense to me - there must have been great provocation - so I reasoned. So, our news must have been censored, and who would have done it with that kind of slant? Of course, our Jewish friends. -- Mr. Hoover, I am one of those folks who believe that action - prompt action should be taken to stop the really guilty persons or whoever is responsible for the present anarchy. --- The Protocols look awfully close to the target in their information; so much so that - if I don't get some better information rather quickly, then I'll be forced by my conscience to do what I can to get every man woman and child in USA to study that document, and then follow their own judgement. This is why - in part - I am asking you to give to me whatever definite information you have on this subject. I am rather sure that, if NEA is guilty of Communist or Zionist activities to sabatage the country, then all the other syndicates are also guilty by induction, since the innocent would turn in the guilty if they noticed such guilt (and they couldn't help noticing it -- they have their skilled readers)

I'm speaking with utter frankness to you Mr. Hoover, and hope that jail won't be the result: I don't believe that our President and high officials today are capable of doing a good job -- they are not free to do so. Many, as you know, have had some bad moments in their past, and can be blackmailed. The Supreme Court has made some terribly bad decisions which liberated rotten literature and disruptive (to the police etc. law enforcement) legislation, under technicalities which ignored entirely the 'father function' so necessary of a great court toward its country. They are lost in crazy technicalities. All this stuff is outlined also in the protocols, and outlined as a way to degenerate the 'Goyims', meaning Gentiles. Every miserable setup today is pointed out in that pamphlet: and even though some folks claim that it is a forgery, still, its items are coming right out to the least detail in most cases.

I am a student of philosophy, religion, and psychology, through the practical disciplines of yoga over perhaps 26 years--trained under an Eastern Master for 6 years (monk's training). Yet here am I ready to fight (in my own way) to try to end these villainies. What I immensely fear is the making of a serious mistake which will finally contribute to the killing of a lot of innocent people. It is becoming alarmingly apparent that the people themselves are going to have to solve their own problems, since they are not being solved by the political and agencies downward. For instance: prices should be regulated (frozen) and wage limits and profit limits set. And what politician can do these things without being voted out of office? Their hands are tied in this anarchy. Also, I am told by a local policeman that his fat young nephew of about 10 years of age, white, and two or three little girls are the only white students in the Samuell Miller school room: 3rd or so grade Mt. Holly, N. J. Every few days, says the officer, about 3 negro kids jump the little fatso and beat him up. The boy has found that he must take it, or else - simply more negroes jump aboard. Cmmplaints to the City Manager, the chief of police and other dignataries produced the unamimous verdict;"we must not do anything; it might start a race war." This is what the policy of keeping the peace at any cost comes to. And yet, even I, don't want to see these folks killing each other. But, it's getting worse. That little fat boy is going to have some terrible complexes, since nobody - parents and police included - will help him in this formative

part of his life which must be a hell.

If you can explain to me a constructive enlightening view of these matters, particularly the contents of the PROTOCOLS, and the innocence or guilt of the Syndicates, whom I seem already to have convicted, you may possibly save me from the most embarrassing and shame-producing activities of my life.

Tonight, on the David Susskind show, there were four small Jewish boys of great intelligence - each about 11 or 12 years old, one of whom was Susskind's son. It horrifies me to think of any activity in this country similar to the purge of Hitler, which took all Jews as mortal enemies. But, if he could have done something else I have doubt that he would not have done it, altho, finally he had to make brute force almost his whole pattern. I don't like this trend of thought, but we - in this country-are really in trouble, and you and I both know that ~~this~~ decent order must come one way or another, or else the country will cave. No discipline-no country. Those who finally stand in the way must be pushed to one side, or the whole structure will die. And the moral breakdowners must be stopped without delay.

I'll bet anything that you are one of the most frustrated men in the nation, Mr. Hoover. You must know a great deal, and have some practical remedies for most of the present ills of society, and not be able to apply those remedies - you are not given the authority, unfortunately. I tell my sometimes angry (at me) friends that in our anarchic condition, ordinary politicians do not function: what we need is a strong righteous, (even tough,) military dictator who knows how to keep order. Who likes military dictators? Noone; ordinarily, but, compared to anarchy, a dictatorship would be heaven!

Our newspapers - as the PROTOCOLS said - are doing a beautiful job of producing a lot of conflicting information, without any encouragement for good moral action. Well, I'm going to stop. I need your help. If you can't write on such touchy matters, will you please use a good man and have him talk to me. Even a brief meeting might have quite a good effect on those folks in my orbit. (This may be irrelant, but, I am the author of a book named: KNOCK VIGOROUSLY TO BE HEARD ~~at~~ Phil. Sophical Lib. NYCity)

Most sincerely,

[redacted]

b6
b7C

[redacted]

ALL POLICE IN MT. HOLLY KNOW ME—AND WHERE I LIVE.

JAN 2/1968

Dear [redacted] I hope that you are all OK! It is not surprising to me that you have not experienced in your life any sizable confirmation of my unwelcome views (the results of a long-long-long lot of thinking). b6 b7C

If you can perceive what I present in this letter(which contains a speciman of the way in which anarchy is progressively nurtured in this country) then I'll be a bit relieved.

The article enclosed 'WAS THIS TEEN PROTEST A COP-OUT? is in the Burlington County Times of Jan.22nd 1968, page 22. I read it accidently in Rodney's Restaurant, and found it extremely interesting. When you read it, notice that no locations are given, and no real names are mentioned. Police are slandered; conservative elements of society are run down. Students are encouraged to riot. (I hope that you don't think that I am stretching my imagination.) Anyway, I wanted to talk to the police of the town involved in the article, and I went to the local police-station. The police hadn't heard of such a riot (supposed to be on the previous Friday). So, yesterday (Thursday) I called the Burl. County Times, and asked for the author of the article: Helen Alpert. The Associate Editor (name ?) was the only man on hand, and the conversation ran something like this:

"[redacted] there?" b6 b7C

"No" -"Just myself , (asso. ed)."

"I'd like to speak to Helen Alpert."

"She isn't with us."

"How can I contact her."

"Well, she's with 'NEWSPAPERS ENTERPRISES ASSN.,(NEA) CHICAGO, ILL."

"Listen, I read last Monday's article by her; have you read it?"

"No, I haven't." --- "Why?"

"Well, she tells of a teen-age riot in high-school, because of a sharply cut budget. This was supposed to have occurred in an upstate school. Our police haven't heard of this, so I am contacting you folks. This is such an unusual affair, that I want to check details. Tell me something: who reads over these articles to make sure that no harmful material reaches the public?"

"Oh--nobody. NEA is reliable, has a good reputation, and the only possible checker is our Bristol agency, who probably rarely checks over this stuff; it's usually well-written."

And said I: "Look, from what you have told me, [redacted] employed by NEA could sit down and record what happened in Wisconsin, leaving out all direct names and locations, then NEA could publish it in every state in the union, and--each person who read it would automatically conclude that the events mentioned happened in his own state. Isn't that right?"

And he answered firmly: "Yes it is."

And I said "Thank you -- you have told me what I wanted to know." And we hung up.

And then I began to reason: "Possibly 2000 towns served by NEA. Average circulation of newspapers in each 20,000 (a guess). Total 40,000,000 people misinformed in a seriously harmful way. Apparently there is no serious censorship of harmful material by NEA or the destination printers. I think that this is absolutely intentional and wilfulk. You may not [redacted] But I'm going to keep on studying this out as if my life depended on it. That author, (says [redacted] secretary) had a very bad article the week before, but, I didn't see that one. b6 b7C

ENCLOSURE 62-147827

It's What's Happening

Was This Teen Protest A Cop-Out?

By Helen Alpert

You heard about it.

Squads of students at an upstate high school pulled a Friday "walk-out" to protest the board of education's sharp cut in the school budget.

It lit the fuse for a mob scene. Screaming students bolted from classes, thronged the streets and rushed to march downtown.

Their conduct was so unprecedented it horrified the school principal, faculty and student council president. It horrified the mayor, board of education and the police.

• • •

Strong-arm tactics finally dislodged the students and hustled them up for punishment.

But when the city began regaining its cool, private explosions began splitting the school's faculty into fragments. Was this a sincere demonstration of civic zeal? Or was it an imitation. Or was it not a walk-out, but a cop-out, just to skip a school day?

• • •

Then came the hard-core statements. Teenagers are incapable of a genuine sense of purpose. "Black Friday" was produced by irresponsible kids merely seeking excitement.

That's what the board of education decided. That's what the mayor, the police and most parents decided.

• • •

In furious disagreement, however, is the school's faculty. Their dialogues are heating to the boiling point. I managed to [illegible] of the flaming debates still in progress. Most vehement is the Social Studies teacher; we'll call him Mr. Anderson. "Yes, this was civil disobedience," he said. "But that's not the point. What I fiercely resent are the police-state tactics to force down the majority of students.

• • •

"The brave contingent that finally made it downtown was invincibly strong in its moral stance because, weeded out by the police (who inadvertently did them a favor) was the school-skipping, thrill-seeking element."

"That's a laugh," retorted an English teacher; we'll call him Mr. Blake. "I go along with the police. This was no responsible protest. The Declaration of Independence, revolutionary as it is, never sanctioned revolt for revolution's sake. This was just a dodge to get out of school."

"[illegible] Mr. Anderson. "Can't your agree that plenty of teenagers are turned on to social action and involvement? The ride-boycott did a great disservice to those who [illegible] the sound of different drums."

• • •

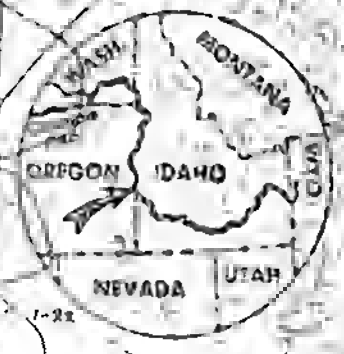
Mr. Blake: "The only drums they hear drown them out with trivia. There's no time in school for antics and frivolity." Mr. Anderson: "This was not frivolity. Aren't you listening? You're one of millions of skeptics who disclaim that high school kids can become involved in social issues. These kids had a sense of purpose. They were commanded [illegible] these days when psychedelic, cop-out movements are rampant, when alienation is the name of a new social disease, a positive thing like a school walk-out is refreshing!"

Mr. Blake: "Watch it, bub. If word gets around, you'll be losing your job. Why can't you play it safe, like me?"

NOW FOR YOU: Helen Alpert has added a "strictly Personal" service on Teen' problems. She will reply personally. Your requests will be handled in the strictest confidence. Address her in care of this newspaeper.

1968, Syndication Counsellors

Where In The H[illegible]



This river is the chief tributary of the Columbia River. Name it.

Snake River

September 29, 1970

REC- 58

62-40827-9

CI-103

[redacted]

b6
b7C

Dear [redacted]

In reply to your letter of September 22nd, information contained in the files of the FBI must be maintained as ~~confidential~~ in accordance with regulations of the Department of Justice. I regret I am unable to be of assistance to you.

Sincerely yours,

J. Edgar Hoover

NOTE: Correspondent is not identifiable in Bufiles. The Bureau is well aware of "The Protocols of the Learned Elders of Zion" which has been described as a prefabricated historical document by the Senate Committee on the Judiciary.

MHB:jah (3)

MAILED 24
SEP 29 1970
COMM-FBI

Tolson
Sullivan
Mohr
Bishop
Brennan, C.D.
Callahan
Casper
Conrad
Felt
Gale
Rosen
Tavel
Walters
Soyars
Tele. Room
Holmes
Gandy

6 OCT 7 1970

MAIL ROOM ☐ TELETYPE UNIT ☐

Sept. 22, 1970

[redacted]

b6
b7C

Federal Bureau of Investigation
Washington, D.C. 20535

Dear Sir,

I would appreciate it very much if I could have imformation concerning, "The Protocols of the Learned Elders of Zion", or more commonly know as the"Zionist." I am trying to search out more material concerning these people for I fear they are a BIG threat to the world. With your help and imformation I can better understand this movement.

Thank you for taking out so much of your time to do this favor for me.

Sincerely

[redacted]

b6
b7C

REC- 56 62-40827-9

ST-103

SEP 30 1970

CORRESPONDENCE

September 27, 1971

REC-37 62-40827-10

[redacted]

b6
b7C

Dear [redacted]

In reply to your letter of September 19th, information contained in the files of the FBI must be maintained as confidential in accordance with regulations of the Department of Justice. I regret I am unable to be of assistance to you.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

MAILED 10
SEP 28 1971
FBI

NOTE: Bufiles contain no record of correspondent. "The Protocols of the Learned Elders of Zion" has been described by the Senate Committee on the Judiciary as a fabricated historical document.

LEE:djg (3)

Tolson
Felt
Sullivan
Mohr
Bishop
Miller, E.S.
Callahan
Casper
Conrad
Dalbey
Cleveland
Ponder
Rosen
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Walters
Soyars
Tele. Room
Holmes
Gandy

MAIL ROOM ☐ TELETYPE UNIT ☐

FBI

[redacted]

September 19, 1971

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D.C.

Dear Mr. Hoover,

A friend of mine recently told me about a book which clearly outlines the plans of a vast conspiracy aimed at the overthrow of the United States.

Are you familiar with a short book entitled, "The Protocols of the Learned Elders of Zion"? If so, I would be grateful if you or someone in the Bureau could write and tell me what you know about it -- either on the record or off the record.

This past summer, [redacted] the Northern Iowan, the student publication of the University of Northern Iowa, where I am a graduate student of geography. I also do a little publishing on my own. If this book is significant as my friend believes it is, then it would certainly be woth telling people about.

Thank you for your help in this matter.

Sincerely,

[redacted]

REC-37. 62-40827-10

20 SEP 27 1971

CORRESPONDENCE

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b7C